

THE
King of Terrors
SILENCED;
BY
Meditations & Examples
OF
H O L Y L I V I N G
A N D
H E A V E N L Y D Y I N G,

As the same was Recollected and
Recommended

By Sir ^KJohn Thorowgood of Kensington, Knight,
To be distributed among his Kindred and
his Friends at his Funeral.

*Contra vim mortis,
Non est medicamen in hortis.*

L O N D O N,
Printed in the Year MDC LXV.

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✓
Not in the Bodleian Catalogue 1843.

THE
 KING OF TERRORS
 ALLIED
 MEDICAL & EXAMPLER
 OF
 HONORARY LIVING
 HEAVENLY DYING



and the first was theological and
 recommended
 by the King of England, Knight
 of the Garter, and among his kindred and
 his friends in his funeral.

Countess of Devon
 Now the medicine in power

LONDON
 Printed by J. M. D. N. A.

To such Friends as shall be invited to accompany my CORPSE to the Earth.

THere be many useful Treatises set forth upon this subject (the Lord be blessed) concerning Mans mortality, and for the Preparation and the Consolation of all such as do minde their frail condition, and their souls salvation. This, that I do here offer to you, as it hath been for many years in my thoughts, and for the most part prepared: so now, upon daily expectation of leaving this evil world, do I intend it only for the use of some particular Friends; who, I presume, will prize it before the best Marchpane, and prefer it before those frequent entertainments, by Gloves, or Rings, or Ribbons. In our Health we have profitable Sermons, and godly Ministers, and Christian Company, and holy mens Books, to repair unto for soul-refreshment; but, in a retired languishing, painful sickness, we may perhaps, be deprived of most of these:

For this cause I have bere gathered, into as
~~small~~ **Volumes** maybe, much of it, from
other mens heavenly Meditations, that,
which takes in the four several seasons of
decaying man; relating, 1. To the time of
his present health. 2. To his first sickning.
3. To the keeping his Chamber. 4. To
certain signes of approaching Death.
5. To these is added, (for the welcoming of
it) some remarkable Examples of holy mens
cheerful deportment in their Christianly
departing out of this mortal Life. To hold
you too long in an Epistle, is not proper for
such an occasion as this; and therefore I shall
draw to a conclusion, and only recommend
it, and all you my good Friends, to the great
Lord and Master of us all, the Lord Jesus
Christ; who is the Propitiation for our
sins, and by whom we are reconciled to the
Father: in humble assurance whereof, I
remain,

28 MR 59
Your supported Friend,

JOHN THOROWGOOD.

Kensington May

I. 1664.

A

A Friendly CAUTION.

TO you my Friends, that I shall leave behinde,
Do I bequeath this Gift, where you may finde
Some helps to use, when you most helpless are ;
So to make it, hath been my earnest care :
Peruse it then in Health, that so ye may
Be ready and preparing every day,
To wel come him, that's call'd the King of Fears,
That with him endless pain or comfort bears.
Then take it in good part, and read and pray,
That it may profit till your dying day :
Take heed betimes of customary sin,
If ever ye intent Heavens joys to win.
Let not your bosome-sin have any rest ;
Let it not lodge one night within your brest :
Take heed, I say, no evil do prevail,
If it do, be sure that it you do bewail
With sighs and tears, with sorrow and with care,
Of thoughts, and words, and actions to beware.
Here pray again, with faith and godly fear,
That God your suit most graciously will hear ;
That you may conquer self, and live and die,
And fix the safety of your soul on high.
Thus do I pray, thus will I pray, so long,
So long as I have breath, or life, or tongue.
Now farewell Friends ; good Lord, I come to thee,
Who ever wert a Saviour unto me :
Receive me to thy self, and let me bring
A soul full ser, *Halleluja's* to sing,
(In that blest Quire, and with that heavenly Host)
Glory to Father, Son, and holy Ghost. *Amen.*

Your revived Friend,

J. T.

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PART

PART I.

Meditations in time of Health.

I. Short sentences to minde us of our Mortality.

Nullum momentum, sine motu ad mortem.
Quotidie morimur, quotidie enim demitur
pars vitæ, & tunc quoque cum crescimus,
vita decrescit.

Mille modis morimur mortales, nascimur uno.
Sunt hominum morbi mille, sed una salus.

Non est malum in morte, nisi post mortem.

Ossa arida & sepulchra, sunt praeceptores nostri.

Qui moritur viris antequam moritur corpore, non mo-
ritur morte æterna, quando moritur morte corporis.

Summum hominis bonum, bonus ex hac vita exitus.

Nasci & mori, commune est Regi & populo, diviti &
paupero, fortunato & misero.

Fleres si scires unum tua tempora mensem,

Rides quum non sit forsitan una dies.

Ante senectutem curavi **ut** bene viverem; in sene-
ctute, ut bene moriar.

In mundo, spes nulla boni, spes nulla salutis.

Una salus servire Deo, sunt cætera fraudes.

Pulvis & umbra sumus, pulvis nihil est nisi fumus:

Sed nihil est fumus, nos nihil ergo sumus.

Dic homo, quid speres, qui mundo totus adhæres?

Tecum nulla feres, licet omnia solus haberes.

Heu fugiunt fræno, non remorante, dies.

Mors tua, mors Christi, fraus mundi, gloria cœli,

Et dolor inferni, sint meditanda tibi.

II. *A Prayer in health preparing for death.*

Qui orat & peccat, non orat sed deludit.

O Most gracious Lord, the God of the spirits of all flesh; thou which hast the keyes of death and of Hell; thou which hast prepared and rulest them both at thy good pleasure: I humbly beseech thee be merciful to thy poor creature, and preserve me from the terrors which are ready to seize upon me. O Lord, when I do seriously consider how I dwell in a house of clay, the foundation being in the dust, and how I must ere long make my bed in the dark, my spirit doth seem to fail, and my heart to faint; especially being told out of thy blessed Word, That the sting of death is sin, and so mine own sin. O raise me up from sad and unquiet thoughts: teach me how to overcome all discouragements; and help me to call to minde those truths, As that the nature of death is to thy servants quite altered; that the sting is plucked out, and it self swallowed up in victory: O help me to consider, how by death thy poor servant shall be freed from sickness of body, and anguish of minde; from sinning against thy heavenly Majesty, and from the society of the wicked. Teach me truly to confess, and humbly to bewail my manifold offences, and then effectually to apply thy gracious promises to my everlasting comfort,

fort, that so all fainting fears proceeding from the sence of my sins, may turn to holy rejoycing, with a cheerful expecting, and even to an earnest longing for the time of my dissolution. And yet, that I may not beguile mine own soul, in laying claim to that spiritual refreshing which belongs not to me; make me to labour diligently for those assured evidences, and undeceiving fore-runners of a happy departure. I have been taught, O Lord, that if I live here without conscience, I shall assuredly die without comfort; that holiness here, is the safe and certain way to happiness hereafter; that I must seek to glorifie thee, if I mean to be glorified with thee; that I must fight the good fight of faith, both against Satan, against the world, and against mine own corruptions; that I must faithfully finish my course, and conscientiously perform the service to which thou hast appointed me; that I must know thy Law, and keep the faith in soundness and sincerity to the end, otherwise it will be in vain to expect a crown of righteousness; that I must come to the first resurrection that is from sin, or else I shall never escape the second death; O Lord, grant me therefore of thy heavenly grace, that henceforth I may more carefully serve thee in holiness and righteousness all the dayes of my life; endeavouring alwayes, and in all things, to have and to keep a clear conscience towards thee, and towards all men. Lord,

kill my corruptions in me, that I may be even dead to sin, but alive to thee in Jesus Christ: affect my soul with a sense and an assurance of those heavenly joyes, which may work in my heart both fear and love also to thee the God of all consolation. And because, if I live after the flesh (taking thought for it) to fulfil it, I shall die; therefore I beseech thee to mortifie in me the deeds of the body by thy Spirit, that so I may have my fruit in holiness, and that my end may be everlasting life. Teach me, and enable me to be alwayes remembering my dayes, and to consider the uncertain certainty of my latter end, that I may be dying every day, still looking, and still preparing for my change, and making account that each day (by one means or other) may be the day of my dissolution. Strengthen also, good Lord, my weak and fainting faith; make me strong in thee, and in the power of thy might: seal me with the holy Spirit of promise, as with the earnest of my heavenly inheritance, that so no tribulation in this world may disquiet me, no anguish in sickness discourage me, no assault of Satan overcome me; but that, come life, so long as thou pleasest, or come death, when or how it shall seem good unto thee, I may cheerfully, and through Christ, commit my soul to thee, as to a faithful Creator. Grant me, O Lord, these fatherly blessings, and what else thou in thine infinite wisdom knowest better what

is needful for me; and that for his sake, who died to free me from death, even Jesus Christ the righteous; to whom with thee and the holy Spirit, be given all honour, praise and glory, now and ever. Amen.

III. *Meditations of Gods mercies.*

AMong all the infinite treasures, wherewith the largeness of the Godhead aboundeth, there is nothing that refresheth, relieveth us miserable sinners, worms of the earth, that lye low at his footstool, but the consideration of Gods mercy. His Majesty astonisheth us, his glory beareth us down, his greatness striketh us dead; we adore his omnipotence, admire his wisdom, stand in aw of his justice, flie from his vengeance: In mercy, in mercy alone it is, that we taste how gracious, and how amiable the Lord is; of all Gods attributes, none is more eminent then his mercy. Blessed be her womb that bare us, and her paps that gave us suck: we

live, and move, and have our being by her; she grew up with us from our youth, and forsaketh us not when we be grey-headed; she giveth us our daily bread, and hourly breath; she continueth us in life, comforteth us in death, and crowneth us with salvation. O mercy, the Lady and Empress of all the attributes of God! what shall we say of thee? Heaven and earth are full of thy glory: The glorious company of the Prophets praise thee; the goodly fellowship of the Apostles praise thee; the noble army of the Martyrs praise thee; the holy Church throughout the world doth knowledge thee. Thy mercy, O Lord, doth shine upon us every way. There is, 1. Thy preventing mercy; from whence I may say, that unless the Lord had preserved me by his grace and power, my soul had launched out into the foulest sins. 2. There is thy forbearing mercy, whereby thou dost wait for the conversion of foul offenders. 3. There is thy altering mercy, which
from

from vanity and vice, doth settle us in wayes of holiness. 4. There is thy embracing mercy, whereby thou assurest us (being now converted) of thy favour in Christ Jesus. 5. There is thy confirming mercy, which strengthens us in the course of godliness. 6. There is thy comforting mercy, which sets us in the hope and expectation of future glory. 7. There is thy crowning mercy, which gives us assurance and full possession of eternal happiness in the Kingdom of Heaven. Yea Lord, thy boundless mercies do every where, and every way, and every day, most graciously enlarge themselves towards us, both in giving us all good things, and in forgiving us all our offendings: but yet it must be our care, that we take heed never to presume upon this mercy, but to have this sentence alwayes in our mindes and memories, *The Lord is merciful, that he may be feared.* Amen. So be it.

IV. Of the danger and evil of Sin.

1. **W**Ho would be so hardy as to commit any one sin, if he did at all consider the examples of Gods judgments for sin ! and that first, Upon the whole world which he had made : 2. Upon his Church, the quintessence of the world, when they sinned in the wilderness. 3. Upon his Saints, the quintessence of his Church ; as *David*, his beloved. 4. On the Angels in Heaven offending. 5. On his dear Son himself, when he took our sins upon him, and so felt the bitterness of Gods justice : upon which one sayes well ; *Magna^{erat} est* ~~is~~ *amaritudo peccati, quæ tantam amaritudinem peperit ; Great was the sourness in our sinning, that produced so great sharpness in his suffering.*

2. Alas, what avails it for an impenitent sinner to seek for outward relief, when our Executioner is within us ! If we could shift from our selves, we might have

have some hope of ease : but what if we could run from our selves ? *Alas*, that's nothing ! Our souls may flie from our bodies ; but our conscience will not flie from our souls, nor our sins from our conscience. Some indeed, in the sharpness of these pangs of sins, have leapt out of this private hell, that is in themselves, into that common pit of hell ; chusing rather to adventure on the future pains that they have feared, then to endure the present horrors that they have felt ; gaining hereby nothing, but to that hell which was within them, a second hell to be without them. The conscience leaves not where the fiends begin ; but both together joyn in torturing.

3. What can we think of sin ? let the pleasure, or the profit, or the pretence thereof be what it may be ; yet before the execution of the least sin, let us consider, That either we must repent that sin, and that with a sorrow equal to the pleasure that we had in it, or else we shall

shall for that one sin be condemned to everlasting torments. Let this then, O let this only one consideration sink deep, and dwell upon our hearts, and then it will prove a help to us during our life.

4. Some obdurate foreheads there be, that would seem to laugh their sins out of countenance; but certainly their hearts must needs bleed, when their faces do countenance a smile; they do wear out many waking hours, when they think they rest: yea, as their thoughts afford them no sleep, no more does their sleep afford them rest; but while their senses are tyed up, their sin is let loose, frightening them with horrible dreams: *Therefore sin no more, lest a worse thing come unto you.*

5. See, the tongue of a sinner begins first to dissemble, next to lye, next to swear, next to blaspheme; and the next thing that the sinner takes in hand, is the practise of evil actions: And here (as in other cases) the devil useth his old method; he first teaches the man the
art

art of fraud and cosening; after that, the practise of extortion and oppression; then the trade of open theft and violence: so as, by this time the man is grown a perfect artist and proficient, being shewn the way to swallow any bait, and to scruple at nothing at all.

V. Health, the fittest time for Repentance.

1. **L**ET us not delay our Repentance from day to day, but even in our youth begin so necessary, so profitable a work. Can we think it fit to undertake (by the serious exercises of Repentance, which is the work of works) to turn our sinful souls towards God, when sickness has seized upon us, and when we are not able to turn our tyred limbs upon our softest bed? If we finde it so hard a matter to turn to heavenward now, we shall finde it far harder then: for our sin will wax stronger every day, but our strength for resistance will become weaker; our conscience will frighten us, pain will distract us, fear of death

death will amaze us, visiting of friends will disturb us; so as if we be not beforehand furnished with a competency of faith, and patience, and holy consolation, we shall not on our sick beds, be able to meditate our selves, nor to observe the words of counsel or of comfort from others; we shall not be able to pray alone, nor to joyn with others that would pray with us: therefore let us beware, and begin Repentance betimes. He shall be sure to forget God at his death, that did not daily remember him in his life: let us then prepare our selves betimes for sickness and death; let us pull out the sting of death, by early bewailing of sins past, by timely cleaving to God for the future, with purposing and practising sincerity of life and conversation.

2. We are the *Israel* of God; our sins are the *Egyptians* that keep us in bondage: let us pray, that these *Egyptians* may be drowned in that red Sea, and washed away by that precious blood of Jesus Christ.

3. In

3. In our health let us take heed of all sins; for sins are the only enemies to Christ: they be those souldiers that apprehended him; those tormentors that scourged him; those thorns that gored his head; those nails that pierced his feet; that spear that spilt his blood; that Cross that took away his life.

4. Take heed; for he that doth not repent to day, hath a day more to repent of, and yet a day less to repent in. It was the saying of a holy man, when he heard a clock to strike: *Hark, here is one hour more that I have to answer for.*

5. Defer not repentance till sickness come; it may presently be violent; and then, if our reason continue (which is oftentimes otherwise) it will be most necessary to imploy that reason and our best thoughts on the highest concerns, on the world that we are going to, and not on the world that we are about to leave: let terrene things always give place to celestial things, that so we may be in Heaven here.

VI. *Holy resolutions in time of Health.*

1. **I** Will alwayes remember, That the greatest task that I have to finish in this world, is to die well, and to make a happy departure out of this life : for they which die well, die not to die, but to live for ever.

2. When I would do any good, or receive any good, I will offer up mine endeavours in a sacrifice to thee, O Lord, in Christ ; beseeching thee to give thine holy Spirit to sanctifie this thine own sacrifice.

3. In all mine actions I will seek to redeem the time of my life that is past, with sad and serious repentance : I will regard and consider the time present with care and diligence ; and be watchful for the time to come with providence.

4. Among other my daily business, I will be sure to exercise my self in reading of something out of the Word of God ;
and

and also to be careful, not only to serve God my self, but to see that all under my charge shall do the same.

5. I will account of every day, as of the day of my death; and will endeavour to live now, as though I were even now to die: I will do those duties every day, which I would be doing if it were my last day.

6. Whatsoever I shall undertake in this life, I will enjoy that and all things in God, and so God in all things, nothing in it self; so shall my joyes neither change nor perish: for howsoever the things themselves may alter or fade, yet he, in whom they are mine, is not alterable, but ever like himself, faithful, permanent and everlasting.

7. Passions are said to be either irascible, as sorrow, hatred, anger; or else concupiscible, as love, desire, joy, hope: In both of them I will be careful to use a great deal of moderation: I may love the creature, but I will not adore it; I will not love the creature more then the

Crea-

Creator : I may desire, but not all things equally ; not earth in comparison of Heaven : I may rejoyce, but that joy shall be sober and spiritual : I may hope, but not for impossibilities : I may be angry, but not to sin : I may weep, but chiefly for sin.

8. In pleasures and recreations, I will not be so much given up to *jocundum*, as to forget *utile & honestum* : pleasures may blaze for a while like crackling thorns, but they presently vanish, and quickly come to nothing. O Lord, let these resolutions turn to prayers ; and let those prayers obtain a blessing, through thine infinite mercy in Jesus Christ. *Amen.*

VII. Meditations concerning sickness.

1. Sickness is sent either, 1. To try our patience, for the confirming of others ; or, 2. That our faith may be found (in the day of the Lord) glorious and laudable, to the honour of God :

God: or, 3. To correct or amend whatsoever is amiss in us, or any way offensive to our heavenly Father.

2. Sicknes shall turn to our profit, and help us forward in the way that leads to everlasting life, 1. If we can truly repent us of our sins. 2. If we can bear our sickness patiently. 3. If we can trust in Gods mercies assuredly. 4. If we can render him humble thanks for his fatherly visitation. 5. If we can and do submit our selves wholly to his good will and pleasure.

3. There is no greater comfort to tender Christians, then to be made like to Christ, by patient suffering sickness, trouble, or death it self: for even he went not up to endless joy, but he endured first extremity of pain; he entered not into glory, before he suffered and was crucified: so our way to eternal happiness, is to suffer with Christ; and our door to everlasting life, is chearfully to die with and for Christ, that we may rise again from death, and

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dwell

dwell with him to all eternity.

4. Sickness or other afflictions, are not signes either of Gods hatred, or of mans reprobation; but rather tokens and pledges of his fatherly love: therefore Christians in the primitive Church were wont to praise and bless the Lord for afflicting them in this life; so did the Apostles rejoyce, that they were accounted worthy to suffer for the name, and for the sake of Christ.

5. In the beginning of sickness, and indeed at all times, we are to search deeply into our own hearts; as for all, so chiefly for some secret bosom-sin.
2. To confess our offences to God, and acknowledge our selves guilty, even of hell, and of eternal death. 3. We are to remember, that the God of *Israel* is a merciful God, and to cry to him from a faithful and a penitent heart; even as a condemned person would do for pardon, vowing amendment of life, in case that health be restored.

6. In our strongest health, and before
any

any approach or appearance of death or sickness, we should manifest our real and sincere conversion: 1. In a strict examination what our hearts are, and so what our wayes and courses are. 2 In confessing of all our sins and offences, both open and secret, of older time and of later years: then, what duties we have omitted. 3. In seeking and begging with sighs unfeigned, and groans of the Spirit, that God will pardon them all, and be reconciled unto us in the face of Jesus Christ. Then will sickness and death it self be most welcome to us.

If sickness have seized upon us, it is high time to consider, That a man cannot presently carry his lusts, his corruptions, his hardned heart, his unbelief with him into Heaven: no, it cannot be hoped for; let us repent ere it be too late; let us turn wholly to the Lord, and believe in him with all our hearts.

Amen.

VIII. Remedies against Sin.

1. **L** Et us not forget, That our particular sins and corruptions are to be thought upon with grief, and to be inquired into, whether they be weakened in us, or still remaining in their full strength; and whether we do now resist them every day, with more and more force, faithfulness and constancy.

2. Whensoever we be about the committing of sin, and finde the grace of God forbidding us, and calling us from it, and yet do run on headlong into it: take heed; for this is no better then crucifying of Christ afresh; and we do no other, then (as the *Jews*) refuse a gracious Saviour, and take *Barabbas*.

3. With our eyes, let us alwayes behold God present; with our ears, let us be ever hearing the sound of that memorable voice, *Arise, and come to Judgement*; with our hands, let us be
ever

ever working and exercising that which is good; in our hearts, let us ever lodge the Word of God; and with our feet, let us be constantly standing in the courts of the Lords house, whensoever his Word is there preached.

4. The vows which in Baptism I did make by others; that is, *To forsake the devil, the world, and the flesh*, so as not to follow them, nor be led by them: the same (for the everlasting peace of our precious souls) we must be careful daily and hourly to renew in our selves.

5. We must with diligence avoid all kinde of enticements to that which is evil; as wanton discourse, wandring thoughts, and wicked company; and indeed all the vanities of the world.

6. We must be frequent in humble, faithful, and devout prayer: for none is overcome by a temptation, till he give over holy, constant, and zealous praying.

7. From the bottom of our hearts, let us resolve constantly to embrace, and

to observe whatsoever is found to be the will of God ; yea, though all the world should repine and persecute us for it : so shall our duties and our services be regulated by precept, and winged by promises.

8. A soveraign remedy it will prove, to be meditating at all hours, on the hour of death. Observe caretully, and do what hath been said diligently, *Et in eternum non peccabis.*

IX. *Meditations of death.*

THe highest delights, and the greatest confidence that is in man, cannot shift off the importunate and the violent troubles of this adversary. That example in *Dan. 5.* may serve for all. That *Chaldean* Tyrant was carousing with his Concubines, singing triumphant Carols to the praise of his carved gods : yet how was his courage abated, when death writ him a letter of summons! Now no musick, no pleasant moving
jell

jest could remove his deep-struck melancholy. O death, how imperious art thou to carnal mindes! Some do fear, not so much to be dead, as to die; and some do fear, not so much to die, as to be dead: whereas, the true Christian (armed only with humble confidence, and holy believing in his future happiness) can comfortably encounter him, and in triumph can sing, as 1 Cor. 15. 55. *O death, where is thy sting?* &c. Looking chearfully towards Heaven, he can unfeignedly say, *I desire to be dissolved, and to be with Christ.* That dissolution is happy, which parting the soul from the body, doth unite both body and soul to God. He that sees the glory of the end, cannot but contemn the hardness of the way.

Of all sleeps, death may be said to be the sweetest: children begin it to us, strong men seek it, and Kings themselves fall to this centre.

The pace of death may be soft, but it is sure; and every man (live he never so long)

long) is a dying man, till he be dead.

We should labour to get a particular knowledge and assurance, both of our happiness in death, and of our salvation after death. And here remember, that it is of excellent use and comfort, to be frequent in receiving of the blessed Sacrament of the Lords Supper.

On purpose, and in mercy, hath the Lord left, both *our* last day, and *the* last day, uncertain to us; that we might alwayes meditate on them, and be every day preparing for them.

It is the negligent forgetfulness of death, that makes our life sinful, and our death terrible. He that lives holily, cannot die unhappily.

He is most certainly blessed, that dyeth in the Lord, what kind of death soever it be.

He only is fearless of death, that can say upon good ground; Whether I live or die, I am the Lords.

He that is the true child of God, will never repine or murmur at his rod, though

though it be accompanied with death.

We may well fear a storm is coming, when the father doth call his children so hastily home.

Let us then say with *Jobs* heart, (*Job* 14. 14.) *All the days of my appointed time will I wait, till my change come.* So be it.

X. *Resolutions against the vexations
and vanities of the world.*

THe danger of this world, is seen in the paucity of such as do pass well thorow it; and also in the multitude of them that perish in it. All things therein are but extream vanity, purchasing to the owner nothing but anguish and vexation of spirit; therefore will I bid this vain world adieu; and (that I may loath it, and love God the better) I will be continually meditating on what he hath prepared for me in Heaven, and especially on the means of attaining it; which is, 1. The mercy of God who giveth it. 2. The merit of Christ

Christ that bought it. 3. The holy Gospel that offereth it. 4. On faith that receiveth it. 5. On the blessed Spirit that sealeth it to my poor soul. I will with Christ, and by his gracious assistance, resolve to endure all for him: all the contempts and persecutions of the world; all the troubles of the body, all the tortures of death; all the torments of Satan, so as I may enjoy my Lord Jesus Christ and his Kingdom. I will renounce and contemn all sorts of vanities here below, that I may enjoy the presence of the Lamb; and with him be singing *Hallelujahs* everlastingly, in the highest Heavens. I am weak: but this do I resolve, in the strength of him, who is the Almighty Lord God.

I will be neither a fool, nor a rebel; not ignorant from whence my crosses come, neither will I be impatient in them, knowing that they come from my most gracious God: that he hath stinted all my miseries; he hath weighed out every dram of my sorrows; so

as

as all the powers of hell shall not be able to cast in one scruple more then God hath allotted for me. We know, that even savage creatures will endure to be smitten by their Masters, and yet be ready to tear strangers in pieces: shall I then struggle with him that made me, and framed and moderated the whole world, when he is pleased to smite me? No, we should learn and remember, that our extremities in misery, are Gods best opportunities to shew mercy.

I will have no plot, but against hells policy: I will have no designe, but against sins stratagems: I will learn how I am to act in this life, to my God fidelity, to my Prince loyalty, to my friends amity, to my self humility: so shall I be kept from future falls, and also be guarded from present fears: for this we are assured of, that God hath either the Castle of a providence, or the Ark of a promise, or the faithfulness of his power, or the all-sufficiency of his own
grace,

grace, for a retirement to his people, in times of greatest storms and tempests.

PART II.

Meditations at the first Sickning.

I. *A Prayer in time of Sickneſs.*

In their affliction (ſaith the Lord, Hoſ. 5. 1. 6.) they will ſeek me early. So Egypt's burden made Iſrael cry to God: ſo David's troubles made him to pray: ſo Hezekiah's ſickneſs cauſed him to weep: ſo miſery drove the Prodigal home: and ſo let me in this my trouble, ſincerely and believingly, haſten to my God in humble ſupplication.

O *moſt righteous Judge; and yet in Jeſus Chriſt, my gracious Father: I a poor wretched ſinner, do here return unto thee with the Prodigal, that was annoyed with want and hunger; and do humbly acknowledge, that this pain and ſickneſs is none other then the juſt ſtroke of*

of thine own hand : but though my sins have been many and great, yet in wrath thou dost remember mercy ; for thy corrections have been easie and few : I have deserved to be smitten with some fearful death, so as to have perished in my sins ; but thou, O Lord, besides the dictates of thy heavenly Word and holy Spirit, dost now visit me in mercy ; giving me by this sickness, not only warning to consider, and time to repent me of all my manifold transgressions, but also opportunity to sue to the throne of grace for pardon ; so as I do not apprehend this visitation as a sign of thy heavy displeasure against me, but rather as an assured pledge and token of thy fatherly kindness ; by this temporal chastisement to draw me to the judging of my self, to be humbled for all my offendings, to abhor my self in dust and ashes, so as not to be condemned with the world : for thy holy Word hath taught us, That thou scourgest every son that thou receivest ; and that if I do patiently and believingly endure thy chastising hand, thou dost offer thy self as a tender father to relieve me. O Lord, how full of mercy and compassion is thy nature, that hast dealt so graciously with me, in affording to me a long time of health and prosperity ; such, as few have received more ! I do confess, O Lord, that thou most justly dost afflict my body with sickness ; for my soul before, was sick of long prosperity, and even surfeited with health, & ease, & peace, and plenty, and
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fulness of bread. *A wretched sinner I have been, void of all goodness by nature, and full of evil works by custom: but seeing thy mercy is above all, I beseech thee heavenly father, in Jesus Christ, for his sake, and for his meritorious suffering, and according to the multitude of thy mercies, cast me not out of thy gracious presence, neither reward me after my iniquities. As thou art the helper of the helpless, and the God of all consolation, to such as trust in thee: as thou art pleased to lay this sickness upon me; so let it work that good effect which thou in thy great mercy dost intend. And good Lord, send thy holy Spirit into my heart, by which this and all other thy dispensations may be sanctified to me; that I may use the same as a lesson in thy School, whereby to be taught, both the greatness of my misery and wants, and also the fulness of thy riches and mercy, in the Lord Christ; to be so humbled at the one, as not to despair of the other. Grant that I may renounce all confidence in my self, and in every other creature or means; so as only to put the whole trust of my preservation and salvation in thy boundless mercy. And for as much, O Lord, as thou knowest how weak a vessel I am, full of frailty, impotence and imperfection; and how by nature I am froward and impatient under the least cross, and under the lightest affliction: Do thou, O Lord, (who art the giver of all good gifts) indue me with*

with heavenly grace, with holy patience, and with godly fortitude; so as quietly to resign up my self, even body and soul, to what thou shalt appoint for me. And of thy tender mercy, lay no more upon me, then thou shalt please to enable me comfortably to bear. Strengthen me by thy heavenly grace, that during this sickness, and in all other times of affliction, I may behave my self in all humility, and meekness, and faith, and quiet repose, in the sight and presence of those friends or assistants that shall come or be about me: and also, that I may both thankfully receive, and readily improve, all such seasonable counsel, and heavenly consolation, and holy direction, as shall proceed from them. And likewise, that I may shew such Christianly example of childe-like patience; and withal, may give forth such godly lessons of heavenly comfort, as may be both apparent arguments, and sure testimonies of my holy profession; and also of use and instruction to them, how they are to behave themselves in the day of their visitation. I do confess, O Lord, that in regard of my great provocations, I have deserved both sickness and death it self; and I do now desire no longer to live, then to reform my evil life, and in some better measure to set forth thy glory: but if thou hast, according to thy eternal decree, appointed by this sickness, to call for me out of this transitory life; Lord, help me willingly to resign my self
into

into thy hands, saying, Thy blessed will be done; only I do most humbly beseech thee, even for Jesus Christ his sake, who is the Son of thy love, to pardon all my sins, and in him to be reconciled to me; and so to prepare my poor soul, that by a lively faith, and unfeigned repentance, she may be ready to yield up her self when thou shalt be pleased to call for her. O holy Father, thou art the bearer of prayers; hear thou in heaven these my weak supplications, and in this my sickness (which is like to increase upon me) be pleased to shew thy Almighty power and goodness: Teach my heart in holy believing to say, Whether I live, or whether I die, I am Christs, and Christ is mine; and he shall be advantage to me, both here and hereafter, and for ever. To him, with the Father and the holy Ghost, be ascribed all honour, and glory, and power, and dominion, for ever and ever. Amen.

The Lord will be a refuge, (Psa. 9. 9.) in time of trouble. Hear me, O Lord my God, (Psal. 13. 3, 5.) that I sleep not in death: for my trust is in thy mercy, and my heart is joyful in thy salvation.

II. *Concerning Prayer.*

CHrist, and God, and all, is laid out for the good of the godly: they may go to God with holy boldness, and tell him wherein they are troubled, pained, afflicted, oppressed. If we ask great things from God, he is well pleased with it; but if we ask riches, and honour, and worldly preferment, these are the low things of the footstool, and they are often in mercy denied: let us therefore of God, ask peace of conscience, pardon of sin; let us crave power to overcome our lusts, strength to withstand temptations, joy in the holy Ghost, and grace to glorifie our dear Redeemer, both in doing and in suffering. God hath most assuredly all good things lying ready by him; only he looks that Prayer should fetch them from him. Now observe: When our great Master Christ would give us a perfect pattern of Prayer, both for matter and

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for manner, he there windes up, and wraps up all with a conclusion, which consists of certain reasons, to perswade our heavenly Father to hear our prayers ; or at least, to assure our souls that he doth, and that he will hear them : and these reasons have a certain influence into all and every one of the petitions. *Thine is the Kingdom* : for this reason we do expect, that as a good King thou wilt receive us, and answer our petitions. It is thy concernment, as a King, to have thine honour advanced ; for this reason, *Hallow thine own Name* ; glorifie it in the Church ; advance thy *Will* in it ; sustain us thy *Subjects* ; pardon our *Offences* ; keep and defend us *from all evil*, especially our spiritual enemies : *for thine is the Power* ; such power as Kings do want ; but thou art fully able, 1. To exalt thine own Name. 2. To extend thy Kingdom over all. 3. To fit us to do thy Will. 4. To minister to our Necessities. 5. To pardon our Sins. 6. To preserve us from,

and

and to deliver us out of all evil ; and then, *thine is the Glory* ; the hallowing of thy Name is the chief part of thy glory ; thy Kingdom is the prime place of thy glory. And herein art thou glorified, that is, when we set forth thy praise ; when we obey thy will ; when thou providest for thy people ; when thou forgivest their sins ; when thou comfortest them in their calamities : So do we trust and hope, that thou wilt do all these things for us.

Take heed ; for if in our prayers we come to God, with a guilty defiled conscience ; with cold affections ; with dead spirits, not departing from iniquity, and without a pure heart : This is howling, and not praying.

Prayer, by good Christians, hath been stiled and esteemed the key of Heaven, and the confusion of hell ; the standard of our spiritual warfare ; the conservation of our peace ; the bridle of our impatience ; the guardian of our temperance ; the seal of chastity ; the ad-

vocate of offenders; the consolation of the afflicted; and the Passport of the dying. Thus the just do live and die in prayer.

A Christian without prayer, may be compared to a Bee without a sting; which can make neither wax nor honey.

A true Christian makes prayer not only his lock and key of the day, but his bolt at night; yea, his very meals and recreations: for this it was, that the primitive Christians were called the crickets of the night; because when sleep did fail, their hearts were lifted up in constant ejaculatory prayer.

III. *Meditations at first sickning.*

With one cross, be it of sickness or other affliction, God doth usually work two cures: 1. By chastisement for sins past. 2. By preventing of sins to come; so as we may say with the Prophet, *Before I was afflicted I went astray; but now (thy grace assisting) I will keep thy statutes.* God

2. God sends sickness, and other afflictions, to seal to us our adoption: *For every childe whom God loveth, he chastiseth; and suffereth the wicked still to continue in their sins without correction.*

3. God sends sickness to wean our hearts from the love of the world, and of worldly vanities; and to cause us more early to desire, and more earnestly to long for Heaven.

4. Of all afflictions and crosses, sickness may be held to come most immediately from the hand of God, and that because of sin.

5. By sickness and affliction, God doth exercise his children, & the graces which he bestows upon them: he thereby tryeth and refineth our faith, to make it to shine more clear; he thereby stirreth us up to pray more frequently, and more zealously. He sees what patience we have learned all this while in his School: and so concerning our hope in Christ; our love to the glorious Trinity; our charity to our Christian brethren, and the like.

6. Sanctified sickness and affliction is a singular help to further us in our conversion; and by unfeigned sorrow and true repentance, to drive us home to our heavenly Father in holy believing.

7. Sickness and affliction do work in us, not only Christianly love and charity, but pity and compassion also towards our brethren; so as to have a fellow-feeling with them in all their sufferings.

8. God doth many times make use of our sickness, and other afflictions, not only as means, and as examples, whereby to manifest to others the faith, patience, and other graces that he hath bestowed upon us; but also by the same, to strengthen and to encourage others, that have not yet received so great a measure of faith and of assurance as we have done.

9. By sickness and afflictions, God worketh us to a conformity of the image of his Son Jesus Christ; who being the Captain of our salvation, was made

made perfect through suffering.

10. God sendeth sickness, that the godly may thereby be humbled, in respect of their own condition and misery; and that God may be glorified, by a gracious delivering them out of all their troubles, when in sincerity they call upon him for his help and succour.

IV. *Directions and Consolations in time
of Sickness and Death.*

LEt every Christian upon his sick bed, not only with patience look for death, but with comfort also; and that for these reasons: 1. Because the death of every member of Christ (as well as of others) is foreseen and ordained by the special decree and providence of God. 2. Reason is taken from the promise of God, *Rev. 14. 13. Blessed are the dead that die in the Lord; for they shall rest from their labours, and their works follow them.* 3. He that dyeth in Christ, his soul and his body are really

united to Christ, according to the Covenant of grace. 4. God hath also promised his gracious & special presence to such sick and dying persons as do belong to him: so he saith, *Isa. 43. 1. Fear not, for I have redeemed thee: I have called thee by thy name, thou art mine; when thou passest thorow the waters, I will be with thee.*

A little blast of sickness doth oftentimes become mortal, and we are many a time carried away in that blast: and if we should hold out a while longer, we do but daily consume and moulder away with old age, till we return to our dust; and at last do become but a coffin for the worms.

Let not a dying man think on the pangs of death, which may perhaps be light and short; but let him wholly fix his thoughts, and the eye of his faith, upon that blessed estate of eternal life, which Jesus Christ hath purchased for him.

In the business of sickness, and especially of death, lay aside all curious spe-

speculations of Gods unsearchable counsels; all cogitations and considerations of works, of traditions of Philosophy, yea, and of the Law of God too; and run strait to the manger, embrace the babe Christ in thine arms, yea, in thy soul: behold him as he was born, growing up, conversant amongst men; as teaching, dying, rising again, ascending above the heavens, and having power above all things. This thought, this sight, will make thee to shake off all troubles and terrors, as the Sun driveth away the clouds.

We must live in the world, as in a strange Country, where we are every day taking our farewell, being (as in sickness) alwayes ready to depart; and because the instant of our departing is uncertain, we should wait for it every hour. The wise Christian, that hearkeneth to the minutes of his breathing, can never be surpris'd when the hour of his last sigh doth strike.

Our duty in sickness, or any other affliction,

fliction, is to inquire and finde out the cause; if it be for sin, to humble our selves, to justifie God, to turn to him, to submit to his will, to seek his savour, to minde our own duty, and to live by faith.

V. *A Prayer, before taking of Physick.*

O Lord, give me perfect love to thy heavenly Majesty, that I may not delight in any thing at all but thee; nor look for any other safety at all but in thee; nor seek for any other help but from thee.

O most holy and most merciful Father in Jesus Christ; who art the Lord both of health and of sickness; who killest and makest alive; who bringest down to the grave, and raisest up again: I do humbly come unto thee, unto thee, as to the only Physician of Physicians; who canst as easily cure my soul from sin, as my body from sickness. I do not at this time desire either life or death, but do wholly yield up myself to thy blessed will: death indeed is the reward of sin: for sin, when it is finished, bringeth forth death: yet seeing thy gracious providence (while life remaineth) hath appointed means for thy distressed children to use, (and by the lawful and thankful use of it, and
humble

humble seeking to thee for it) to expect thy fatherly blessing, for healing of their distempers, and restoring them to their health; In this my necessity, I do apply my self to the Physitian, and am entering upon the course which he shall prescribe; O Lord help me, that I may cast my self wholly upon thee. Teach me to call faithfully upon thy great and glorious Name for a blessing upon it: It is thou, O Lord, that didst recover Hezekiah, that didst cleanse the Lepers, that didst restore the woman with the bloody Issue; and it is from thy great mercy, Almighty power, and gracious providence alone, that I expect deliverance out of this malady: Oh be pleased, of thine infinite goodness, to sanctifie to me this Physick that I shall now take; and so to prosper the same, that (if it be thy blessed will and pleasure) it may remove this sickness, and take away this pain, and restore me to my former health and strength: but if thou hast appointed this sickness to draw me nearer to thy self, in constant obedience and holy dependance upon thy heavenly Majesty: or, if thou hast sent this sickness as thy messenger, to call me out of this mortal life; then help me to say with integrity & sincerity, Thy will be done; & enable me with cheerfulness to submit to thy divine pleasure. And this I do humbly & most earnestly beg of thee, to assist me with thy holy Spirit, for the increase of faith and patience in this my day of trouble. O Lord, let thy tender and
fatherly

fatherly compassion be never wanting to me; but in the midst of all extremities, be pleased to support me with thy continual help, that I may both willingly and christianly resigne up my soul (as the price of thine own blood) into thy gracious hands and blessed protection. Grant this, O Lord, to thy poor servant, and whatever else in thine infinite wisdom and goodness thou knowest to be necessary for my present weak condition; such as may tend to my everlasting comfort, and thine eternal glory. All this I beg; for Jesus Christ his sake; to whom with thee and thy holy Spirit, be ascribed all Majesty, power, and glory, now and for ever. Amen.

VI. A Prayer before Physick is on working.

O Holy Father in Jesus Christ, when in my weakness the time shall come, that Satan shall maliciously accuse me; when my unquiet conscience shall bear witness against me; when worldly advantages shall forsake me; and when every creature, and every thing shall seem to set themselves against me, and that for my manifold, and my reiterated sins against thy heavenly Majesty; then do thou (who art the God of all consolation) do thou strengthen me in my most holy faith, so that I fall not at all from thee, though every thing doth seem to flee from me. But, Lord, I beseech thee,
let

let thy fulness supply my wants, let thy mercy do away my offendings, let thy holy Spirit prepare my soul for thy heavenly appointment; let thy merits, O most blessed Saviour, enrich my poverty: Oh, let thy dear and precious blood wash away all the spots and stains of my poor polluted soul. And Lord, be pleased at this time, to vouchsafe a blessing upon the Physick which I have now taken, for removing of my pain, and recovery of my health; and if thou shalt afford this mercy to thy poor creature, then Lord, I beseech thee grant grace, that the same health and ease may be imployed and improved for the glory of thy great Name, and for the present comfort and final salvation of my poor soul. And all this I beg, in, and by, and through the merits of thee my blessed Redeemer, Jesus Christ; to whom, with the heavenly Father and the holy Spirit, be given, as is most due, blessing, and honour, and glory, and power, both now and for ever. Amen.

VII. Six Medicines to cure the fear
of Death.

1. **T**He first Medicine, is contempt of the world: For, 1. It will be an easie thing to die, when our hearts are once freed

freed from the love of earthly things; therefore should we shun the over-much care and business of the world, and study to be quiet, & to meddle only with our own matters, and to draw them in-to as narrow a scantling as our calling will permit. 2. We should avoid (as much as may be) the society of the worlds favourites, that admire nothing but what this world affords; that know no other happiness but that of this life, whereby our hearts are too much intangled. 3. We should sort our selves with such Christians, as do practise as well as praise the contempt of the world, and by whose *example & discourse* we may be brought to be in love with Heaven. 4. We should daily observe, to what things in the world our hearts are most carried out, and by fervent supplications to strive with the Lord to suppress them. 5. We should be alwayes pondering in our thoughts, those things which may shew us the vanity of the world, and the vileness and transitoriness

licitness of the best things which the world affords.

2. The *second Medicine*, or cure of the fear of death, is *Mortification*. 1. We must throughly mortifie all our bosom and beloved sins; our sins must die before we die, otherwise our dying will be dangerous to us: it is the love and the delight that men take in sin, which makes them so much afraid to die; or else it may be the remembrance of some filthy sin committed, which doth terrifie the conscience; therefore we must make sure of our repentance. Now he may be said truly to repent himself of all sin, that allows not in himself any sin. 2. We must here add the care of an upright, and of an unrepveable conversation: A marvellous help and encouragement it is to die in peace, when a man doth live without offence, and upon just ground can plead the integrity of a holy conversation.

3. The *third Medicine*, or cure against the fear of death, is *Assurance*. We should

should be diligent to get assurance, both of Gods favour, and of our own calling and election; for hereby will an entrance be given into the heavenly Kingdom. *Simeon* could willingly die, when his eyes had seen his salvation: the full assurance of faith doth wonderfully establish the heart, and guard it from the fear of death, and also doth breed a longing desire to come to Christ. *St. Paul* can be confident, when he is able to say, *I know whom I have believed; and, I am assured, that he is able to keep that which I have committed to him.*

4. The fourth Medicine, is setting our house in Order. A great part of the fear and trouble of mens mindes on their sick beds is over, when (with good deliberation and advice) they have settled their Estates, and disposed of their worldly affairs. This is a matter not to be put off to a time of languishing sickness, when the trouble of it breeds disquiet to their mindes; when their memory and understanding is disabled; when this necessary

necessary duty of preparing for death is thereby hindered, if not wholly neglected.

5. The *fifth Medicine*, is, 1. A frequent meditation of *Death*. We must learn to die daily; for this will lessen, yea, it will remove the fear of dying: Oh, this remembrance of our latter end, and learning to number our days, is an admirable rule for to practise. 2. We should begin this exercise betimes. In this, lay the commendation of those wise Virgins, and so of *Job*, who resolved to be alwayes waiting till his change should come.

6. The *sixth Medicine* against the fear of death, is holy and hearty *Prayer*. Because our natures are extreamly deceitful, there is a necessity of frequent and faithful prayer to be used, which will never fail us in whatsoever is fit for us; It is that which God will not deny to those that ask it in sincerity, & in the Name of the Lord Jesus; and that because it is a thing which Christ our blef-

fed Saviour did especially aim at in his own death; namely, to deliver us from the power, yea, from the fear of death.

VIII. *Rules to make our Calling and Election sure.*

1. **WE** must be diligent hearers of Gods holy Word; for *faith cometh by hearing*: what is the reason, that so many do waver and wander out of the way that is called *Holy*? Is it not, because they are idle hearers? is it not, because they will not be at the pains to hear so carefully, as to finde what their case and condition is, and what it doth require?

2. *Rule.* We must frequently receive the Lords Supper: even every experienced Christian is able to tell us, That this holy Ordinance hath (by the mercy and blessing of God) a very notable confirming and establishing power in it.

3. *Rule.* If we would have our Calling and our Election to be made sure, then

then must we sue to God, as the Apostles did, that the Lord would increase our faith; for unless Gods Spirit do testifie together with our spirit, we can never come to any assurance of faith, nor to any certainty of salvation: *Paul* may plant, and *Apollo* may water; but it is God alone that must give the increase.

4. Rule. If we desire to make our Calling and Election sure, we must be frequent in meditating of Gods promises, as they are set forth in his holy Word; and accordingly we must try our estate, by the particular marks which are peculiar to Gods elect.

5. Rule. If we would make our Calling and Election sure, we must be plentiful in good works: for, who are they which lay up for themselves a good foundation against the time to come, and so laying hold upon eternal life, but such as are rich in good works? We are not only to repent, and to turn to God; but to do works meet for repentance.

6. *Rule.* That we may make our Calling and our Election sure, Let us always be making our desires known to the Lord in our humble supplications, that he will establish us in the most holy faith; that believing in him, we may remain immoveable; neither in prosperity to forget him, or in adversity to despair of him.

And thus we see the way to a comfortable departure out of this life; The Lord give us grace to chuse this way; that so by our death, we may both glorify God, bring comfort and good example to our friends, and everlasting benefit to our own souls. *Amen.*

IX. *Against doubtings of Gods mercy.*

1. **L**et us confess, even all our sins to God. 2. Let us be careful to make satisfaction to whomsoever in this life we have wronged, be it in goods or in good name; without which there can be no true repentance, and so no salvation.

tion. 3. Call upon God for mercy and pardon in the Lord Jesus, and labour for faith in him; and then in the midst of pain and doubting, remember, that the way to Heaven is by the gates of Hell. 4. Get a lively faith in Christ Jesus, and so tarry the Lords leisure; be strong, and he shall comfort our hearts. 5. In the sense of our greatest sins, let us remember, that Gods mercies do shine more in pardoning great offenders, then small transgressors; for where sin aboundeth, there doth grace rejoyce to abound much more. 6. God did never forsake any, till they did first forsake him. 7. God calleth all (even sinners that are heavy laden) to be refreshed: the least drop of Christs blood, is of more merit to procure Gods mercy for our salvation, then all our sins whatsoever, can be of force to procure his wrath to our condemnation. 8. Let our sins be of never so long continuance, or of never so heavy a weight; let us but repent and believe, and then the blood

of Jesus Christ will cleanse us from all sins. 9. Though our vows and promises of new obedience have not been exactly performed; yet upon our tears of true repentance, through faith in the Lord Jesus, we shall be recovered as oft as we are wounded to death by sin: for our salvation is grounded, not upon the constancy of our obedience, but upon the firmness of Gods gracious Covenant with us in Christ Jesus. 10. No sin, though never so great, ought to drive any Christian into despair, seeing, if he believe and repent, he hath the pardon of all his sins confirmed to him; and that, 1. By the Word of God: *At what time soever a sinner repenteth, and turneth to the Lord, he will blot out all his offences, &c.* 2. By the Oath of God: *As I live* (saith he) *I desire not the death of the wicked.* No sin doth debar a man from God, but only incredulity and impenitency. Believe it, O thou drooping soul; our unfeigned desire to repent, is as pleasing and as acceptable to God, as our perfectest repentance can be. 10. Read.

X. *Reading of Chapters, or portions
of Scripture.*

Read carefully and considerately
these Chapters following, or part
of them.

Mat. 26, 27, and 28 Chapters, being
the History of our Saviours Passion and
Resurrection.

John the 2 Chapter. *Rom.* the 7 and
8 Chapt. *Heb.* the 11 and 12 Chapt.

PART III.

Meditations at growing Weak.

I. *A Prayer upon danger of Death.*

OH most glorious and most gracious Lord God, thy providence doth extend to the uttermost parts of the earth, and thy favourable beams do shine upon the chief of sinners; be pleased to cast thy compassionate eye upon me, whom thou hast brought to the bed of sickness: just it is with thee thus to correct me, yea, to destroy me, body and soul: seeing I have so grievously offended thee, I will not, I dare not, I cannot plead against thee; it is my duty rather to magnifie thy mercy, that hast spared me so long, and art now pleased so graciously and so fatherly to chastise me, it being free to thy justice to cut me off, and to deliver me over to the Prince of darkness. Unworthy I am, I do confess, of this access to thy gracious presence, in that I have formerly been so careless thereof; yet seeing thou art ever wont, more to respect the truth of thine own promise, then the desert of those that pray unto thee; seeing thou vouchsafest to stile thy self, The hearer of Prayer, I beseech thee, hearken to the humble suit of thy poor supplicant. Lord sanctifie to me this present

sickness; let it be as thy School, in which I may learn more sincerely to honour thee, and truly to know my self. Make me seriously sensible, that all this, and whatever else thou shalt now lay upon me, are but the fruits of sin; and that as sickness makes way for death, so death is the fore-runner, either of eternal salvation or condemnation: Lord bless this meditation so to me, that I may make it my chief business to seek assurance of my being reconciled to thy heavenly Majesty. To this end, Lord, give me a deep apprehension, and a sensible understanding of my fore-passed transgressions: Lord, take from me all blindness of mind, all deceitfulness of spirit, all inclination to flatter or to sooth up my self, so as to lessen either the number or the quality of my offences. Cause me to break, and even to plough up my heart, to search and to try my wayes; that so, out of the truth, and the abundance of the sense and feeling of my sins, I may pour out a most plentiful, and a most sincere confession before thee. Help me to consider, that it is a vain thing to seek to cover mine iniquities from thine all-seeing eye; therefore let me rather lay open my most secret sins before thee, with holy and true contrition, this being a safe way to finde mercy and pardon at thy gracious hands. O then, be pleased to strengthen my weak faith, that I may from the sight of my sinful condition, lay hold upon the infinite merits of my blessed Saviour,

viour, and with all humility cast all my burden upon him, who by his most precious blood hath purged away all sin and all uncleanness: And because, O Lord, I am full of imperfections, there being in my nature much weakness to distrust, much forwardness to repine, and great readiness to rebel against thy holy Ordinances, be graciously pleased to furnish me with necessary graces, and with such heavenly gifts as thou in thine infinite wisdom and goodness dost know to be fit for my present estate; endue me with patience, cheerfully to bear whatsoever thou shalt please to lay upon me, meekly submitting to thy most holy appointment. Assure me, that thou who knowest whereof I am made, and that I am but poor dust, wilt not press me with more then thou wilt enable me to bear. Grant, good Lord, that the hope of the glory which shall be revealed, may be more strong in me, and more powerful upon me: that all things in this world may be vile and worthless in comparison of it; make me to be comfortably capable of the counsel and caution which my Christian friends shall in tender affection endeavour to administer to my fainting soul; and so likewise, make me able, willing and ready to speak and deliver something of piety and of profit to such persons as in my sickness shall be about me. Lord, put into me charitable thoughts and holy affections towards all people, and that I may be both wil-

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ling to satisfie wheresoever I have failed in my duty, and also ready to remit wheresoever I have received greatest injury or indignity. Ob holy Father in Jesus Christ, prepare me, I humbly beseech thee, and enable me towards my last conflict: Ob help and defend me, and by thy Almighty power preserve me from and against the assaults and the deceits of Satan, who at such a time as this, is most busie to destroy thy poor creatures: grant, that notwithstanding his mortal malice, I may keep myself close to thee, and constantly and faithfully to resolve, that though thou slay me, yet to put my whole trust in thee: And seeing that sickness (so great is thy compassion to poor creatures) doth not always exercise its full power upon our weak frail bodies, Ob Lord vouchsafe unto me that understanding and spiritual prudence, as to make a holy use of every small breathing, and of every little time of ease, which in mercy thou shalt be pleased to afford unto me, so as to gather strength and resolution against the time of greater pain and anguish. I beseech thee be still bringing to my remembrance those evidences of thy former favours, and those comfortable examples and instructions which I have from time to time found in thy holy Word, so as to be thereby quickened and refreshed, and so as to know and apprehend the love of Christ, which passeth knowledge; and so finde spiritual comfort in my greatest need:
And

And as the danger of death shall increase upon me, so let heavenly rejoycing and holy desires increase in me: Oh, let me groan earnestly, and desire to be dissolved and to be with Christ, upon good ground believing, that thou hast made him to be sin (that knew no sin) for me, that I might be made the righteousness of God in him. Now Lord, hear and help, and do for me thy poor creature, according to thine everlasting love, and mercy, and compassion, in the same my Lord and Saviour Jesus Christ. Amen.

II. Consolations concerning Death.

I Owe to God a death, even as his dear Son did die for me: Ever since I was born, I have been failing to this Haven, and have or should have been gathering resolution, strength and patience to sweeten and to comfort this hour; therefore I shall not, I will not (the Lord assisting me) now be one of those guests that would not come to the banquet when they were invited. What hurt is there in going to Paradise? I shall lose nothing but the sense of evil,
and

and I shall presently reap greater joys than I now feel pain ; for my head is in Heaven already, to assure me that my body and soul shall follow after. O death, where is thy sting ? why should I fear that which I would not escape, because it gives entrance to my chiefest happiness ? and I cannot have it unless I go to it. Every man would be willing to pass thorow Hell to Heaven ; but if I march only thorow death, I suffer less then I would suffer for God : my pains do not dismay me, because I travel to bring forth life, even eternal life ; my sins do not afright me, because I have Christ, the Captain of our salvation, for my Redeemer : The Judge doth not astonish me, because the Son of the Judge is my prevailing advocate ; the Devil doth not amaze me, because the holy Angels do pitch their tents round about me ; the grave doth not grieve me because it was my Lords bed ; the Prophets and the Apostles are my fore-runners ; every man is gone before me,

or

or else he must come after me: if it please the Lord to receive me into his heavenly mansions before others which have served him better, the more humble thankfulness do I owe unto him. And lest (by putting off my repentance till this hour, I should be cut off if) I should die suddenly, Behold how my gracious God in his merciful providence, to prevent my ruine and destruction, doth call me to himself by a lingering sickness, which stayeth me till I be ready, and prepareth me for my departure, and makes me (by these wholesome pains) weary of this too-much-beloved world, lest I should too-unwillingly part with it, and so be like them whose death is their damnation. Thus the Lord loveth me while he smiteth me, so that his stripes become plaisters to me; therefore who shall love him, if I should despise him? who shall praise him, if I should dishonour him? This is my whole duty now, to strengthen my weak body with my believing heart, to be
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contented with whatsoever God hath appointed for me, until I can glorifie him, or he shall glorifie me: If I live, I live to sacrifice; if I die, I shall then die a sacrifice; for his mercy is above mine iniquity. And now, if I should fear death, it would be a signe that I had neither faith nor hope, as I have professed, but that I doubted of Gods truth (in his promises) whether or no he will forgive his poor dejected penitent: but it is my Father, let him do with me whatsoever seemeth good in his sight. Then come Lord Jesus, for thy servant cometh; I am willing, Lord, help my unwillingness; I believe, Lord, help my unbelief; make me ready to receive thee: Then come, then come, Lord Jesus, come quickly.

III. *Against impatience in sickness.*

LET us consider, 1. That our sins have deserved far greater pains then we do suffer, even the pains of Hell.

2. That

2. That God hath in mercy determined the day of our deliverance: The number of our tears (shed for the dishonouring of God) are registred in his book.
3. Let us think on the blessed Apostle *St. Stephen*, who (as soon as he saw Christ) forgot his wounds, and the terror of the grave, and sweetly yielded up his soul into the arms of his blessed Saviour: so let us do; let us forger our pain, and meditate on the wounds of Christ Jesus; let us be faithful to the death, and so receive a crown of life.
4. As we have alwayes prayed, *Our Father, thy will be done*; so now let us yield willingly to whatsoever his holy will is; else we dissemble with God, and deceive our own souls.
5. Remember, that the rod, be it of sickness or any other affliction, is in the hands of a merciful Father.
6. Believe, that all things (though seemingly most sharp) shall work together for the best, if we love and fear him; and that nothing, neither life, nor death, nor any creature, shall ever

ever be able to separate between us and our Lord Jesus Christ. 7. That God doth use this chastisement of the body, but as a Medicine for the curing of our sin-sick souls, by drawing us to our great Physician, by true repentance, godly patience, and holy believing. 8. The greatest pains that we can feel in our greatest extremity, are not to be compared with those grievous dolours which our blessed Saviour did undergo for us: how then can we be impatient at any smart that he shall lay upon us? 9. Nothing in this our suffering doth befall us, but what the holy men of God have felt, and most patiently undergone before us, and are now in possession of everlasting joys in the highest Heavens. 10. God hath not given us over to implacable enemies, but (as a loving and tender-hearted Father) doth please to keep us in his own most gracious hands, laying upon us no more then what he shall see and know to be most needful and profitable for us. 11. Lastly, con-

sider, and consider it with comfort, How death (if it shall follow sickness) will deliver us from a weak, frail, corruptible body, which is but a living prison of the soul, and a lively instrument of sin; and how death doth set us free to enjoy the liberty of the Saints in glory. To conclude: If we love holiness when it is compassed about with many sufferings and persecutions, God will take notice of our patience and other our graces, though compassed about with many infirmities; the Lord will take notice of a little of his good, in a great deal of our evil: let us then look unto, and long for Christ, as our Saviour, as our Advocate, as our Head, as our Surety, as our great Physician, and as the Bishop of our souls; and let us run with patience the race that is set before us, and being in likelihood near the end of the race.

IV. Con-

IV. *Consolations in the Lord Christ, &c.*

HE that hath once seen God in the face of Jesus Christ, dares undoubtedly look the grimmest creature in the face, even death it self under any shape; all kinde of fear doth flee before such a soul: it is only a Christian that is fear-free.

The sting of death is sin, and the strength of sin is the Law; but thanks be to God, that giveth us the victory, through the Lord Jesus Christ: for, though the wages of sin be death, yet, the gift of God is eternal life, through Jesus Christ our Lord, &c. Therefore I say, Thanks be to God, who alwayes causeth us to triumph in Christ.

We see Jesus (who was made a little lower then the Angels, for suffering of death) crowned with glory and honour, that he (by the grace of God) should taste death for every man; for it became him (for whom are all things, and by whom are all things, in bringing of many sons to glory) to make the Cap-

tain of their salvation perfect through suffering.

We see Jesus, who himself also took part of the same flesh and blood with us, that through death he might destroy him that had the power of death, that is, the devil; and deliver them, who through fear of death, were all their life-time subject to bondage.

We see Jesus Christ, who was made like unto his brethren, that he might be made a merciful high-Priest in things pertaining to God, to work reconciliation for the sins of the people: for in that he himself hath suffered being tempted, he is able to succour them that are tempted.

Seeing that we have a great high Priest (Jesus the Son of God) who is passed into the Heavens, let us hold fast our profession; for we have not an high Priest, which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, sin only excepted: let us therefore come boldly to the throne of grace, that we may obtain mercy, and finde grace in time of need.

Seeing

Seeing we are taught by faith, That whatsoever we have need of, and is wanting in us, the same is laid up with God for us in Christ; it remaineth then, that we do seek it of him, and (be it in sickness or in health) by daily prayer beg it of him.

V. *Reading of Scripture, or part of Chapters.*

Psalms 62, 77, 96.

Isa. 55.

1 Cor. 15. from v. 1. to v. 29.

2 Cor. 5.

Rev. 1, 5. and the last, or part of them.

VI. *A Prayer where friends are to joyn.*

O Most gracious, most glorious Lord God, we thy poor unworthy servants are here prostrate before thy heavenly Majesty, begging pardon at thy compassionate hands, for all the evils that we stand guilty of. Oh look upon us, not as we are miserable sinners, but as we are by

the precious blood of thy dear Son reconciled unto thee, for his sake we beseech thee to hear us, and to accept of our prayers; not only for our selves, but on the behalf of this thy distressed servant, our Christian brother, whom thou hast here brought low upon the bed of sickness: we are taught, O Lord, that sickness is brought upon the world for sin, and that it is inflicted upon thine own people for a tryal and for a blessing, that being by thee so fatherly chastised, they may return unto thee (like obedient children) by unfeigned repentance, boly believing, and humble supplication, and not (as with the wicked) for hardning of their hearts. O Lord, we beseech thee, in the Name of the Lord Jesus, give to this thy sick servant, grace and spiritual strength to search into his own heart, so as to finde out, to bewail and to detest all his former sinful actions, freely to forgive every injury done unto him, duly to make restitution wheresoever there is cause, so as to be in charity with all men, and to have a clear conscience void of all offence: Give him of thy grace, O Lord, that he may not take this sickness, or any other thy visitation, either insensibly or impatiently; let him be truly humbled under thy mighty hand, and yet confidently trust, and constantly depend upon thy rich mercy in Christ Jesus, so that nothing may be able to separate him from thee, who art his only stay and portion, yea, the only comfort of his
precious

precious soul. And then, good Lord, send thy holy Spirit into his heart, to support and sanctifie him against all his natural weakneses, passions and infirmities; let thy Almighty power and goodness preserve him against all outward cares and troubles; let thy heavenly Grace, O most blessed Saviour, by thy all-sufficient merits, purchase for him his needful pardon, and let thy most precious blood be to him a happy Medicine to all his maladies, and a sovereign help against all his spiritual enemies. O grant unto him this blessing, that he may quietly repose himself at this time under the shadow of thy wings, void of all fear, and free from all spiritual darkness, dangers and despair. Lord, give him a watchful heart, willingly disposed, and thorowly enabled to abandon all transitory things here below, and to depart hence with joy, and in the peace of a good conscience. Good Lord, teach him & enable him upon this his sick bed, openly, earnestly, faithfully, unfeignedly, and incessantly to be confessing his sins, and craving pardon of all his iniquities. O be graciously pleased, to keep under Satan, that he may have no power to draw him from submitting to thy divine will and pleasure: restore in him the image of thy dear Son Jesus Christ, that so long as thou shalt afford him any breath, he may live in thy fear, trust in thy mercy, rely on thy promises, believe in thy Word, die in thy favour, rest in thy

peace, rise in thy power, and remain in thy glory. These blessings, and what other mercies this thy sick creature, or we thy poor servants do stand in need of, we do humbly and faithfully implore at thy gracious hands, and in the Name, and for the sake of our blessed Lord and Saviour Jesus Christ; and do conclude all our petitions as he hath taught us; to whom with thee and the holy Spirit, be all glory, power and dominion, world without end. Amen.

VII. *Meditations on the dayes of Death
and of Doom.*

DEath was to us (by reason of sin) a dungeon for reserving the guilty body against the day of Judgement; but now, by and through the merits of Christ our blessed Saviour, death is become, as it were, a perfumed bed for the Elect against the day of the Resurrection: Then, O my Lord and Saviour, why should it molest or trouble me at all to tread in thy steps towards glory? The worst piece of the horror of death is the grave; that part which is corrupted

rupted feels it not; & the other which is free from corruption, feels an abundant recompence, & foresees a joyful reparation. The day of Death, and the day of Doom, are the two Pole-Stars in which we (that are Pilgrims and strangers on earth) must at all times be fixing of our eyes: *Joseph of Arimathea* did make his sepulchre in his garden; the *Egyptians* had the picture of death alwayes in their Banqueting-houses; even so should we, in the midt of our worldly pleasures, be continually preparing our selves, and casting up our accounts, and daily numbring our dayes.

Death to the righteous is ever welcome; and for the day of Doom, the very name of it, to the godly, is as honey; the mentioning of it, is as the sweetest melody; and the thoughts of it, to every good Christian, is as a year of Jubile. Be pleased then, Oh heavenly Father, to lift up my head and my heart in that great and glorious day; Lord, turn from me those judgements
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that attend the wicked, and crown me with those myriades of blessings which do alwayes accompany thine Elect; and so in mercy, come Lord Jesus, come quickly.

In that great day, we shall see and meet the ancient Patriarks, *Moses* and *Aaron*, *Abraham*, *Isaac* and *Jacob*; and the old Prophets, *Elias*, *Jeremiah*, *Daniel*, *Hosea*: we shall also behold the four and twenty Elders, the holy Apostles, *Matthew*, *Mark*, *James* and *John*; and all the holy Martyrs, *John the Baptist*, *Stephen*, &c. likewise all those harmless Infants that were slain by *Herod*, who (with their Olive-branches in their hands) do continually sing, *Worthy is the Lamb that was slain*, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing, both now, and for ever and ever. *Amen.*

VIII. Short Prayers upon any release of Pain.

Blessed and praised be thy great and glorious Name, O holy Father in Jesus Christ, for that thou dost lay no more upon me, nor punishest me to my confusion: O grant me still a believing heart, and a patient minde, that I may still love thee, and wholly depend upon thee, and comfortably bear all thy fatherly corrections, as it becometh thy faithful servant, and a true souldier of Jesus Christ. All is thine, and thou art all; to thee only do I flie for relief and succour, knowing that there is no strength nor support but only in thee. Thou wilt not break a bruised reed; thou wilt not quench the smoaking flax: O thou that delightest not in the death of a sinner, receive me, release my soul out of trouble, for thy great Name sake: let the shadow of thy wings be my cover; let the holy Ghost be my company; let thy power be my portion, my rock and my defence, against all fear and danger whatsoever; and do thou in thine infinite goodness and mercy, say at this time to my poor weak soul, Be of good cheer, I am thy salvation.

O Lord, it is thou alone that hast sent me this sickness, be thou pleased to come thy self with it, and teach me, and enable me to make that sanctified use thereof, as becometh thy faithful servant.

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O Lord, let thy Word be my rule, thy Glory my aim, thy Spirit my guide, thy Angels my guard, thy Promises my support, thy People my society, thy Ordinances my delight; then shall I be happy, both now and for ever.

Grant, O Lord God of Heaven and earth, that thy holy Angels may pitch their tents round about me in this my low estate, to defend me against that evil one: and in thine own appointed time, to convey my soul to everlasting glory.

When thou, O Lord, shalt be finishing my weak and evil dayes of sin, be pleased to quiet my tender conscience, to pardon my many manifold offences, to save my precious soul, to receive both my body and my soul into thy heavenly Kingdom; so that I may follow the Lamb wheresoever he goeth.

Oh, thou that art the Captain of my salvation: Oh sweet Jesus, that wert made perfect by sufferings, look graciously upon thy poor creature, and sanctifie unto me all the pains of body, and all the troubles of mind which thou shalt permit to fall upon me, that I may pass thorow them to everlasting happiness.

IX. *Consolations against Pain and
fear in Dying.*

THere is pain in the curing of a wound ; do we therefore suffer it to gangrene, and let it alone to the danger of a limb, perhaps of life ? No, we are willing to launce and to heal : so let us here submit the body, that the soul may be safe.

There be few persons, but have indured as great, perhaps greater, and for a longer time in their life, then they have at their death.

We do make the passage much the more tedious and difficult, by our bringing to the thought of death a troubled and an unprepared minde, and in the mean time, forget that Christ by his death hath taken away the sting of death.

Be not dismayed: death indeed is terrible, when it is inflicted by the Law ; but it is easie, being imposed by the Gospel.

spel. The curse is now taken off : we are not now under the Law, but under Grace : God, who blessed us in life, will not forsake us, he will not neglect us in death ; for precious in the sight of the Lord, is the death of all his Saints.

Against all the apprehensions and thoughts of death, let this of the holy Spirit be our sure consolation : Thanks be to God, that as death is swallowed up in victory, so he hath given us the victory, through our Lord Jesus Christ, blessed for ever.

We have the Spirit of Christ within us, which will secure us, ^{succour} ~~teach~~ us, and refresh us, even all the time of the combat ; yea, it will abide with us for the assured comfort of our souls.

We do see many men and women to depart out of this life, without any extremity of pain or trouble at all ; nay, it is sometimes with much tranquillity, extraordinary cheerfulness, and spiritual joy : let not us then create fear to our selves, and expect pain ; but with

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patience, and Christian faith and fortitude, wait upon the Lord for a happy issue.

The body may, and sometimes doth, seem to be in grievous pangs, when as the party feels no pain almost at all, unless it be the Cramp, or the like, while the soul in the meantime is in a sweet repose, and preparing it self to come immediately to the presence and blessed enjoyment of his dear Lord and gracious Redeemer; praying still with fervency of spirit, Come Lord Jesus, come and receive my soul.

X. Ejaculations to Father, Son, and
holy Ghost.

O Heavenly Father, who scourgest every son whom thou dost receive, help me thy poor creature, that I may not be weary of thy corrections; but be pleased to give me such a perfect submitting my self to thee, who art the Father of spirits, that this chastisement of thine may be so much for my present and future profit and advantage, that I may be made partaker of thy holiness. Ob

Ob holy Jesus, Son of the everliving God; I have (I do most humbly confess it) by my many and grievous offences, crucified thee afresh: but thou (O blessed Lord) who didst pray for thy persecutors, Ob be pleased to intercede also for me; and suffer not (Ob blessed Redeemer) suffer not my poor soul (the price of thy most precious blood) to perish.

Ob blessed Spirit of Grace, I have by my manifold impieties done despight unto thee: yet, Ob holy Comforter, though I have often grieved thee, be thou pleased to relieve, and succour, and sanctifie me, and (in this my weakness) say to my poor soul, I am thy salvation.

We may pray unto the whole Trinity, but more properly unto the first person, God the Father, in the name of God the Son, and by the assistance of God the holy Ghost. Amen.

PART

PART IV.

Meditations upon certain signes
of Death.I. Several short Prayers upon any
intermission of Pain.

O Lord, thou art my God, early will I seek thee; my soul doth thirst for thee, my flesh also longeth after thee: I have looked for thee in holiness, that I might behold thee in power and glory, for thy loving kindness is better then life it self: because thou hast been my helper, therefore under the shadow of thy wings will I rejoyce.

Or thus:

O Lord, I finde this life to be but a troublesome Pilgrimage, few in days, but full of evil; I am weary of it by reason of my sins: It is enough, O Lord, that I have lived so long in this vale of misery; take my soul, O Lord, into thy gracious hands, for I am no better then my Fathers.

The Law in my members hath ever been warring against the Law of my minde, and bringing me into captivity to the Law of sin: O who shall now deliver me from the body of this death! Thou, O Lord, hast redeemed me with thy most precious blood; all praise, therefore, and thanks be unto thee, who hast given me the victory through our Lord Jesus Christ.

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My sins, O Lord, have been such as to deserve eternal death and destruction; though I have heretofore too much doted on them, I do now desire to abhor and to loath the remembrance of them all, and to delight and to depend wholly on thy mercy. O blessed Lamb of God, that takest away the sins of the world, have mercy upon me: O sweet Saviour of the world, receive my spirit; thou hast redeemed it, O Lord, thou God of truth.

O Lord, the devil is ever busie in taking advantage against our poor souls; but most of all, when we are most weak and most unable to encounter with him: Be pleased (good Lord) in this my weakness to rebuke Satan, and let thy holy Spirit comfort my distressed soul, with assurance of thy love in Christ Jesus: assuage my pain; O Lord, increase my faith and my patience, and in thine own good time, give a happy end to these my troubles.

O Lord, for thy mercies sake give me full assurance, that whatsoever in this my weakness and sickness thou shalt please to lay upon me, it shall come from a blessed Father, a faithful Creator, and a blessed Redeemer.

II. A Prayer to be used by my Friends.

OH most blessed Lord God, we are prostrating our selves before thy heavenly Majesty, in
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the Name of Jesus Christ, on the behalf of this thy sick servant; thou only knowest what is fittest for him, health or sickness, life or death: Good Lord, sanctifie this thy visitation to him, that by it he may be more & more humble in the sight of his sins, & so be longing after Christ. Oh, enlighten his minde, that he may know the hope of his calling, and what is the exceeding riches of thy mercy in Christ Jesus toward all that believe in thee; and so strengthen his faith, that he may lay fast hold on the merits of our blessed Saviour: Lord, protect him from the malice of Satan, allay the edge of his assaults, that they may never make him to despair of thy compassion to him in this his low estate: Remove from him a dull spirit, with all manner of secure and hardened thoughts, and all wordly desires and creature-comforts. Lord, give him patience, with Christian courage and constancy, to bear whatsoever thou shalt please to lay upon him: Oh, vouchsafe unto him comfort in his conscience, joy in the Spirit, and peace in believing; together with a settled and a well-grounded expectation of eternal life and salvation, through thine infinite love in Christ Jesus: Impute not unto him his own unrighteousness, but the righteousness of thy dear Son, so as thy poor weak servant may appear righteous in thy sight. Lord, raise him up unto thy self, with those heavenly sighs and groans which are not to be expressed:

Oh, keep and save his soul; command thy holy Angels to be about him, for his everlasting comfort, and chase far away from him all evil and malignant spirits, that they annoy him not in this time of his distress: let him more and more abandon the world, and even long to be loosed, so as to be with Christ. Oh, cause his last hour to be his joyfullest hour, his last words to be his best words, and his last thoughts to be his heavenliest thoughts. And, good Lord, we beseech thee, put thy word of Grace and godly Wisdom into our hearts and tongues, so as upon all occasions to deliver thy minde holily, soundly and cheerfully, to the comfort, and to the refreshing of his precious and immortal soul. And now, thou good and gracious God, be pleased to teach us in him, and in this house of mourning, to consider our own end, and so to lay it to heart, that we being now in health, may yet be labouring and preparing for our dissolution, and for a holy, a joyful, and a comfortable leaving of this life, this valley of tears. Lord, hear us for this thy poor sick servant, and hear us for our selves: but above all, hear us for the sake of thy dearly beloved Son Jesus Christ; to whom, with thy heavenly and blessed Spirit, be given all honour and praise, power and glory, now and for ever. Amen.

III. *Questions with Answers, upon
any signe of Dying.*

DOst thou believe, That Almighty God, the Trinity of persons in unity of Essence, hath by his power made Heaven and Earth, and all that is therein; and that by his divine Providence he doth still govern the same, so that nothing comes in the world, nor to thy self, but what his holy arm and counsel had fore-ordained to be done?

All this I do believe: Lord, help my unbelief.

Dost thou really confess, That thou hast transgressed and broken the holy Commandments of God, in thought, word, and deed; and that (for the same) thou hast deserved the wrath of God, even all the miseries of this life and hereafter, even everlasting torments in Hell, if God should deal with thee according to thy deserts?

All this I do acknowledge : Lord Jesu, pardon my transgressions.

Art thou not sorry in thine heart, that thou hast so broken his Laws, and so much neglected his service, and so hotly pursued the world, and so eagerly deared upon thy vain pleasures, and wouldst thou not now lead a holier life, if thou wert to begin thy dayes again ?

Lord, thou knowest I am heartily sorry for my misdoings, and fain I would with more constancy have served thee.

Dost thou not from thy heart desire to be reconciled to God in Jesus Christ, thy only Mediator, who is at the right hand of God, and now appearing for thee, and making intercession at the throne of grace for thy sorrowful soul ?

Oh, it is reconciliation to God in Christ, that I above all things do most humbly desire.

Dost thou renounce all confidence in all other Mediators, Saints or Angels, believing that Jesus Christ alone is the Mediator of the New Testament, perfectly

fectly able to save all such as come to God by him? And, canst thou with holy David, say to Christ, *whom have I in Heaven but thee? there is none upon earth that I desire besides thee?*

There is none but Christ, my soul shall ever sing; there is none but Christ that can intercede for the sins of the world.

IV. Portions of Scripture to be read.

Psal. 103. }
 John 3. } or some part of them.
 Isa. 53. }
 1 Cor. 13. }

V. More Questions with Answers, upon any signe of Dying.

DOst thou confidently believe, and assuredly hope to be saved by the only merit of the bitter death and Passion of Jesus Christ, not placing the thought of salvation in thine own doings, nor in any other means or crea-

ture whatsoever, being certainly perswaded, that there is no salvation in any other, nor any other name under Heaven by which thou canst be saved ?

Jesus is the only Saviour of the world; therefore let all creatures bow down before him, and bless his holy Name.

Dost thou from thy heart forgive all injuries and offences done unto thee by any person whatsoever ? And dost thou as freely from thy heart ask forgiveness of all whom thou hast any way wronged, in thought, word or deed ? Dost thou cast out of thy heart all rancour and malice against any person, so as to appear before the face of Jesus Christ (the Prince of peace) in perfect love and charity ?

I do humbly pray for such true charity as to forgive all, and I do from my heart ask forgiveness of all.

Doth thy conscience accuse thee of any thing that thou hast unjustly taken, still with-holding the same, for which, without restitution, there can be no true

re-

repentance, and without such repentance there can be no salvation; nor shalt thou be able to look Christ in the face, when thou shalt appear before his judgement-seat?

I have been willing to satisfie all whom I have wronged: but alas, who is able to number all his errors!

Dost thou firmly believe, That thy body shall be raised out of the grave at the sound of the last trumpet, and that both thy body and thy soul shall be united together again in the Resurrection-day, to appear before the Lord Jesus Christ, and thence to go with him into the Kingdom of Heaven, there to live in everlasting blifs and glory?

My faith, alas, is weak; but thy grace, O Lord, is sufficient for me: O Lord, let thy holy Spirit assist me, and lead me into the way of everlasting glory. Amen.

VI. Short Prayers upon any lessening of Pain.

O Most blessed Saviour, be pleased to place thy precious Passion, thy Cross, and thy Death, between my soul & thy displeasure; and let the merits of thy obedience stand between thy heavenly Father's justice and my disobedience; and from these bodily pains, receive my soul into thine everlasting peace: and good Lord, give ear unto this my cry: O Jesu, receive my spirit.

Or thus:

O Lord Jesus Christ, forsake not him, that in great distress doth flie to thee for succour and relief: O sound that sweet and comfortable voice into my fainting soul, which thou wert pleased to utter to the penitent Thief; This day shalt thou be with me in Paradise.

Or thus:

O Lord and Saviour Jesus Christ, I know and do believe, that whosoever liveth and trusteth in thee, who art the resurrection and the life, shall never die: Oh then, vouchsafe favour to thy poor creature, that I may hear that blessed voice of thine, Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world.

Or thus:

O most gracious God, whose nature and pro-
perty

perty is ever to have mercy and to forgive, receive my humble supplications; and though I be so much bound with the chains of my sins, yet Lord, let the pitifulness of thy great mercy loose me, and set me at liberty, for Jesus Christ his sake, my only Saviour and Redeemer.

Or thus:

O holy Lord; fit and prepare me for my last conflict; and by the support of thy blessed Spirit, and the assistance of thy heavenly Angels, vouchsafe to assist and strengthen me against the assaults of Satan, that notwithstanding his mortal malice, I may still hold me fast, and keep my self close to thee in all holy believing, so as humbly and stedfastly to resolve, that though thou shouldst slay me, yet to put my trust in thee, and to place my whole confidence in thine everlasting mercies in Christ Jesus.

VII. When weakness and faintness increase, let friends help, with these short ejaculations.

O Lord, bear me thy poor sick servant in thy gracious arms, to the land of the living.

Or thus:

Lord, bring me, I beseech thee, by thy power and goodness, to thy holy habitation.

Or thus:

Plant me, O Lord, in the mountain of thine
in-

inheritance, the place which thou hast prepared to dwell in.

Or thus :

Lord, make me to be one of the joyfull Citizens of thy holy Jerusalem, which is above.

Or thus :

Oh Lord, as my weakness shall encrease, so let my patience, the hope of thy favour, and assurance of thy mercy in Christ Jesus, still increase more and more.

Or thus :

Oh Lord, let thy grace and blessing be upon me, that I may safely pass thorow this vale of misery, and finish my course with joy.

Or thus :

O Lord, lift up the light of thy countenance upon me, and grant me peace in the Lord Jesus.

Or thus :

Oh holy Father, if it be thy blessed will, give an end to my labours, and release me of my pains.

VIII. More of Ejaculations when faintness increaseth.

S*weet Jesu, receive my soul ;! sweet Jesu, receive my spirit.*

Or thus :

Come, Lord Jesu, come, for thy servant cometh: I am willing, Lord, help my weakness.

Or

Or thus :

O Lord, let thy holy Angels stand round about my bed, and guard me from that evil one.

Or thus :

O Lord, lay not my sins to my charge, but look upon him that maketh the atonement ; Thy Christ, my Jesus.

Or thus :

O Lord, to thee belongeth mercy and forgiveness ; have pity on my soul, and pardon my sins.

Or thus :

O Lord, say, to my souls everlasting joy and comfort, I am thy salvation.

Or thus :

O Lamb of God, that takest away the sins of the world, have mercy upon me.

Or thus :

O Lord, make clean my heart within me, and take not thy holy Spirit from me.

Or thus :

O Lord Jesus Christ, I do commend my spirit into thy hands : thou hast redeemed me, O God, thou God of mercy, of truth.

IX. A Prayer by friends, at leaving this Life.

OH most gracious Lord God, and loving Father in Jesus Christ, who art our portion, our strong refuge, a sure defence, and a very present help

help in time of trouble: Ob, lift up thy merciful countenance at this instant upon thy weak servant, who now is coming to appear in thy presence: Ob, thou which art the great preserver of men, take pity and compassion upon him, wash away all his natural and sinful pollutions, by the all-sufficient merits of Christ Jesus his most precious blood, that they may never be laid to his charge, nor hinder his happy passage to everlasting blessedness. O Lord, increase his faith, preserve his soul from the malice and danger of the devil, and all his evil angels; comfort him with thy holy Spirit, cause him now to feel and finde, that thou art his gracious Father, and thou art reconciled unto him in thy dearly beloved: save him, O Lord; O Lord Jesus Christ, save the price of thine own blood, and suffer not him to be lost, whom thou hast so dearly purchased. Ob, receive his poor soul (as thou didst the penitent thief) into thy heavenly Paradise; let thy blessed Angels conduct him thither, as they carried the soul of thy beloved Lazarus; and vouchsafe unto him a joyful resurrection at the great and last day. O holy Father in Jesus Christ, hear us for him, who cannot now speak for himself; and bear thy dearly beloved Son, our only Mediator, both for him and for us all: It is in his Name, and for his sake, that we seek unto thee in the behalf of the precious soul of this thy weak servant: to him,
with

with thy blessed self and holy Spirit, we do render all service, honour and praise, now and for ever. Amen.

X. Another Prayer at yielding up the Ghost.

O Most gracious, and most merciful Father in Jesus Christ, be pleased to cast a compassionate eye upon the immortal soul of this thy languishing creature; Lord, hear our prayers for him, and thy Christ, our blessed Mediator, for us all: the snares of death do encompass him, he is sore bruised, and broken, and brought very low; the pangs that are upon him are unspeakable. O Lord, pour the oyl of gladness into his fainting soul: assure him, that thou hast cast all his sins behinde thy back, and that there is a sweet peace wrought between him and thee, by him who is the Prince of peace. Oh, give him that inward joy, and such comfortable taste of eternal happiness, that he may rejoyce in thee, and forget his present anguish, and patiently undergo the same, for that endless joy that is set before him: and though these faint, and these consuming fits have now deprived him of speech, yet, good Lord, let the Comforter, that is, the blessed Spirit, within him, make requests for him, with prevailing sighs and groans that cannot be expressed; ever crying out, Lord Jesu, receive my

my soul, Lord Jesu, receive my spirit ; so let death be to him none other then a joyful messenger sent from thee, the father of all consolation, to call and convey him from this valley of tears, to everlasting bliss : And, let the blessed and glorious Name of JESUS, be still the chief and the only anchor of his precious soul, the sole foundation of his faith, and the sacred staff and sure supporter, even to the last gasp. Hear us, O Lord, O thou that art the preserver of men, hear us for this thy poor servant, and have mercy upon him, and embrace him in thine own most gracious arms, and all for thy dearly beloved Son Jesus Christ his sake, that he may now come and be with thee for ever, to sing with thy holy Saints and blessed Angels, Blessing, Honour, Glory and Power be unto him that sitteth on the Throne, and unto the Lamb, for ever and ever. *Hallelujah. Amen.*

PART

PART V.

Being ten blessed Examples of holy Persons, relating to a happy passage out of this Life to a better.

- I. Philippus Lodovicus, Earle of Hanaw, Reinek, &c. a German Prince. He sickned, July 29. 1612. and departed this life upon Sunday the 9th of August; being not long after his return as Ambassador out of England.

July 29. 1612. His Excellency, as his custom was, went in his Coach to the Woods, with some of his Council and Court-servants: feeling himself somewhat ill in the heat, he did take some rest in the fields.

The next day, he went to the weekly Sermon, and the publick Prayers at the Church in the old City; but at his return, he found himself worse, and went to take some rest upon his bed.

H

Aug.]

Aug. 2. Sunday, he was let blood, and did take some Physick, and was so well upon it, as to rise and visit his Lady, who was then in childe-bed. After that, he called to one of his Counsellors, to confer with him about serious matters, and chiefly concerning the Church of *Hanaw*.

3. He was ill again, so as he began to prepare for a Christianly departure out of this life: he called for his Lady and children; in their presence and hearing he gave an account of his faith, and that with singular zeal, and holy courage.

His Lady and children being retired, he conferred with his Council, upon what did concern the Church, the School, the Country, and the Subjects; and then took his leave of them, in a most friendly and Christianly manner.

4. Came divers Courtiers upon his request, and after some discourse, with tears he parted with them, they taking their dear Lord by the hand. Then divers

vers of the Citizens came and had very comfortable words from him; after which, they with much sadness took their leaves of him. Lastly, the Preachers, both of the old and of the new City being called for, he told them, that his desire was once more before his end, (with his Household) to receive the holy Supper of the Lord Jesus Christ; declaring withal, that this was not grounded upon any superstition, or that, *Ex opere operato*, it is meritorious, but that it is chiefly for the strengthening of his weak faith, and for the testifying of his profession, yet once again, before God and the world: and this did the Ministers accordingly perform.

This night he could not sleep almost at all; so he caused several Psalms to be sung, and sometimes he sang himself.

Aug. 5. He called for his Will; and after some alteration, he did deliver it to his Chamberlain, with charge to deliver it in due time to his Council.

6. Came to him his Lady-sister, the

Lady Emilia of Orange, from Heydelberg, whom he cheerfully received, with these words; *Madam, many of my friends have stood weeping about my bed, but none could break my heart, and provoke my tears, but your Ladyship.*

Divers of his servants coming from the monthly Sermon, he did call to hear from every one of them, some good Doctrine that they had heard.

He had a very ill night, and was earnest to have some of the penitential Psalms to be sung, he sometimes bearing a part. After that, some of the Divines did mention to him those places of Scripture, as *Mat. 11. 28. & Joh. 6. 37.* to which he gave sweet and spiritual replies, and said, *Oh, now do I finde and feel the free remission of all my sins, that I am a childe of God, and an heir of eternal life; yea, I do feel the vertue of my Saviour Christs blood refreshing of my soul.*

The Lady Emilia being now come again to him, he said, *Ah, my loving and Vertuous Lady, I am a sick man; rehearse*
to

to me, I pray, some comfortable sentence out of the Scripture. She said, She was a poor weak creature; but she did see, that the Spirit of God (blessed be his Name) did greatly comfort him. He still urging it, she did recite that place, *Joh. 3. 16.* God so loved the world, &c. At which he cheerfully uttered these words; Well said, my noble Sister: This is the greatest and the surest comfort of all Gods faithful people; with this comfort will I die happily: I beseech and pray from my heart, to my gracious God, for such a blessed departure, through the vertue of the satisfaction of my Lord Jesus Christ. O my Lord and Saviour Jesus Christ, into thy hands I commit my soul, both now and for ever.

After this, his Excellency caused some of his little Prayer-books to be brought to his bed, and appointed to every one of his children, one, writing therein their several names, and adding thereunto his Christianly and Fatherly admonition.

For his eldest Son, *Philippus Mauritius*,
upon his *German Bible*, he did
write thus :

M*Y Son, Philippus Mauritius, Count
of Hanaw, Fear God, and keep his
holy Commandments : I have been this night
sore troubled, and in great anguish ; I have
thought on many things, which I wish, my
Childe, that you could know ; yet, thus much
I tell you, Keep thy self, even all thy life-time,
close unto thy God ; his gracious help, and
his blessed assistance, will be evermore most
necessary for thee : I would to God, that I
could write the great riches of his infinite
mercy, goodness, and faithfulness, that have
been experimented by me this long time : I
bless the Lord, I have already the foretaste
of everlasting glory ; Therefore will I sing
unto the Lord as long as I live, Psa. 104.
33. I will sing praise to my God, while
I have my being : my Meditation of
him shall be sweet ; I will be glad in
the Lord. The Lord help thee unto me in due
time.*

time. Amen. In these pangs of death, I do desire to be delivered, and to be with my Lord Jesus Christ: O Lord Jesus Christ, thou faithful Saviour, how do I love thee! Thy promises are true, thy love is great, thy heart is faithful towards me: I do commend my spirit into thy hands, thou dear and faithful God: Thou hast most graciously delivered and sanctified me; Lord, I do wait on thy salvation.

*Thy faithful Father,
Philippus Lodovicus,*

The second Son, *Willhelmus Reynhart*, received his Book with these words, *viz.*

M*r dear Son, serve thy God with thy whole heart, in Sprit and in Truth; I have destinated thee thereunto: esteem it not to be any shame unto thee, to serve God and his Church; for God is the greatest God, he is thy Creator; keep in honour the true service of God. Obey and serve thy dear Mother, under whose heart thou hast lain; honour and*

serve thy eldest Brother, as thy Lord, for such is the Ordinance, and my will also: bear with him if thou be in the right, for thou art then more happy then he; but if thou dost not walk uprightly in thy words, then art not thou happy. Love thy Brothers and Sisters from the heart; love thy House; do good to the Poor, according to thy ability, then shall the Lord bless thee. Beware of drunkenness, of dissoluteness and all unclean speeches, as thou wouldst do of fire: Honour thy State; be industrious in all things; read and practise, and that continually, the 119 Psalm; let thine Astrologians be the 28 of Deuteronomy. So I commit thee to God.

Thy faithful Father unto death,
Philippus Lodovicus.

The eldest Daughter, Lady Charlette
Loisa, received her Book, with
these words, viz.

Fear, honour, and love thy God from thy heart; have his Commandments continually before thine eyes, take thy whole delight therein:

therein : Honour, with all filial obedience, thy loving Mother ; keep thy mouth close with a lock ; esteem honesty and modesty above all the goods and treasures of this present world : God bless thee, my loving Childe.

Thy loving Father unto death,
Philippus Lodovicus.

The second Daughter, Lady Emilia Elizabetha, received her Book from him, with these words, viz.

HAve God always before thine eyes : Honour thy Mother with obedience and with love ; keep honesty and modesty, for these will be thy best riches, and thy chiefest jewel,

Thy faithful Father unto death,
Philippus Lodovicus.

The

The youngest Daughter, Lady *Catherina Juliana*, received her Book with these words, viz.

Dear Childe, be vertuous: Have thy Creator alwayes before thine eyes; fear thy God, even all the days of thy life; love and honour thy blessed Saviour, who did shed his most precious blood for thee: break off from thine evil will betimes; be humble and obedient. Humility, honesty and silence, do more adorn a Lady, then either pearls or other costly jewels.

Thy faithful Father unto death,
Philippus Lodovicus.

These Prayer-books being thus delivered, his Excellency caused also the late-born Lord to be brought before the bed; sighed sadly over him, touched him with his hand, and prayed, that the Lord would also bless that tender Infant with his grace.

Lying down again, his bed being new made,

made, he (stretching out both his arms) said to one of his Counsellors, *Ecce divinum miraculum, hominem jam mortuum, viribus tamen adhuc integrum*: That is, *Loe a divine miracle; a man already dead, and yet having his full strength.*

After this (his understanding remaining very good) he caused divers things to be read out of a little Song-book, and then took it to him, and writ in it, *This Song have I used many years*; and then commanded it to be laid upon his heart, as soon as he should be departed.

A while after, he called before him all the Ministers, both of the old and of the new City, and also some of the Country-Ministers, with whom he did discourse of the true saving faith, and of a Christianly departure out of this life; telling them, *That he would not willingly, in this his weakness, be without a Preacher by him.*

He did often sigh and pray from his heart for a mitigation of his pains, and for shortning the pangs of death, and al-
so

so for an understanding end; and did use many comfortable speeches, to the joy and admiration of such as were his assistants.

7. Aug. Friday, his Excellency feeling the time of death approaching, his heart was full of godly comfort, and of heavenly consolation, speaking with singular zeal, of the misery of this life, of the death of a Christian, & of eternal salvation: Then saying, *Ah, Sirs, loving Sirs, I have seen the glory of God; what do I care for this world! I have kissed the hem of the garment of my Lord Jesus Christ; I am now climbing on the ladder of Jacob up to heaven, toward my God and Saviour.* And while he was full of these expressions, and cast his arms from him, he said, *All things here below, do now stink before me: Tell this to my children, chiefly to my Steward, that he nor they seek too much after worldly things, but to put their whole trust in God.* *Ah, my dear people,* said he, *how much trouble have you with me, miserable creature!* Then he called, *Open all the doors, let all my people*
come

come in, that they may see how joyfully I do die, and so be comforted by my example.

His Physicians warning him not to speak too much : *Ah*, said he, *Should not I speak of my loving and most gracious God ? He hath given me, and he continueth to me, a tongue to that end.* Again, when the Physicians spake against opening the windows ; *What*, said he, *should not I behold the fair Heavens, whither I shall come anon ?* He did oftentimes lift up his hands and his eyes to heaven, using these words ; *Oh, thou great and strong God, thou Almighty God, thou holy God ; thou good and true God :* To which he addeth the short Prayers, which Dr. Luther used to call *Stoffgebete*. He did many times repeat these short sentences, *Psa. 50. 15. & 91. 15. & 27. 14. & 23. 1. & 38. 1.* -- and yet it did appear, that soul and body, flesh & spirit, were in conflict. After several groanings, he did keep himself quiet a while, saying, *One combate is now passed,* Aug. 8. very early, he sent for his Lady, and the Lady Emilia, from whom they

they heard many comfortable expressions; and then, with abundance of tears, and sad complaints, they took their leaves of him.

Though he complained much of pain, he never was without comfort, but was often times heard to say, *Mors mihi gloriosa erit.*

In the night, he was in a very great conflict, and turning from the Minister, said, *He could not receive his consolations, he could not hold them fast;* whereupon the Minister went presently to the bed, and fell about his neck, and spake to him out of that place, *Psal. 23. 2.* which had been his delight; so he turned to the Minister again, and put his hands into the Ministers hands: then offering to sleep, the Minister said these words; *In the Name of the Lord Jesus Christ, I do lay my hand upon your head, beseeching him to strengthen and refresh you.* So he slept; and when he did awake, he called for him again to do the like: which he did, and also prayed; so he did sleep again.

Aug.

Aug. 9. Sunday, the Sermon-bell in the old City ringing, he said, *Never did that Bell sound so sweet in my ears, as now it doth.* Then he said, *Let us sing:* and laying down his head, he began to sing the Song of the Angels, out of *Luke 2. 14.* the company joyning with him; after that, a part of the 118 *Psal.* and then the first part of the 116 *Psal.*

After a while, the Minister and he prepared for receiving of the blessed Sacrament, but first he made his confession as he was able; and being long, it was not all at the same instant.

The Sacrament being over, and the Minister and company preparing for Prayer, he observed it, and bad them kneel down and pray; and he did zealously repeat every word, especially the Lords Prayer, and the Articles of the Christian Faith: and as some good Christians did use any choice and holy sentence to comfort him, he repeated the same after them, so long as his tongue could do it.

The

The Minister concluded with the words before-mentioned, of *John 3. 16.* while his Excellency yielded up his spirit quietly and blessedly. In the meantime, the Minister cryed often aloud by him, *O Lord Jesus Christ, I do commit my spirit into thy hands; Thou hast delivered me, O thou most true and faithful God.*

The words of our Saviour, *John 3. 16.* wherewith the Minister (as hath been said) did comfort his Excellency at the last hour; those words were by himself written, as were many other particular remarkable sentences, in his *Germane Bible.*

It is observable, that his Excellency did depart this Life, after the ending of the Sermon in the old Church, and of the Prayer which was there conceived and used for the benefit of his soul.

Thus did this pious Protestant Prince end his dayes, in much honour and peace, *Aug. 9. 1612.*

II. *John*

II. *John Meautis, Esq;* Secretary to the Lord-Keeper Finch, departed this Life, Dec. 22. 1635. whose sayings on his Death-bed, were such as follow.

I *Am going to Heaven, and I will come no more to you, as well as I love you: which was very much; for, there were present, his dear wife, some of his children, his beloved sister, and others. Again,*

Come my glory; Come, come, come: Oh, he is come, he is come. Again,

In your patience possess your souls. Again, Make your Election sure.

Being asked by his sister, What comfort he found in his soul, he said, *I have abundance of comfort, and of assurance too; in the sweet and tender mercies of my God.*

After this, the Minister demanding of him, How he stood in charity towards his neighbour; he cheerfully did answer, *I am at peace with all men: I have done wrong to no man so neer as I could; I*

I

bear

nor no man any grudge, nor any ill will at all.

And so he departed indeed, in peace, blessed be the Lord.

III. *Mrs. Elizabeth, the Wife of Mr. John Juxon, a Citizen of London.*

BEfore her Conversion (which was about the 22 year of her age, and five years before her death) she sometimes said, *She did wonder what people meant, to run dagling to hear Sermons; but afterwards, if she were in London, she was at nine or ten Sermons in a week, besides catechising; and so, that the Word and the Spirit did work mightily upon her, even voluntarily to confess to her Minister, how vain her former life had been.*

Then she never missed reading the Bible morning and evening, so as she read it thorow oftentimes.

In her health, she used to set down in writing much of her spiritual life, which

at

at her death was found lodged with those things that she esteemed of most value.

She made conscience of words, as well as of deeds; of the lust of the eye, as well as of the act of uncleanness; of thoughts, as well as of deeds. She was exact in keeping her times of Prayer in private; wherein she complained of hardness of heart, bewailed her failings, and bemoaned the distractions that she oftentimes found in her self: and here-upon she did many times perswade with her Husband, not to encumber himself with too much worldly imployment.

She feared both the company, and also the doctrine of such Ministers, as seemed to afford her over-much liberty in her course of life.

In the time of her long sickness, she was very sensible of the want of hearing Gods Word preached; and resolved (if God should give her so much strength) to go to Church, though carried in a chair.

In her health, she did often wish to be dissolved, and that she might not live to have her confidence weakned; and rejoyced often, that the Lord had freed her from hellish fears, and that she found much peace in him; and yet not so fully, but that sometimes she pitifully groaned under the sence of unbelief: though some Ministers did tell her, that they did never believe aright, that did never doubt.

She oftentimes gave good rewards in gold, for preaching upon subjects that were chosen by her: one was, Of the cursed estate of man by nature; and of the uttermost terrors of the Law against sin; to break her stony heart.

She loved poor godly Christians, yea, and many times preferred them before her rich kindred.

It was thought, by those that knew her well, that she did affect holiness far above salvation; and hath sometimes been so ravished with it, as heartily to desire (if it were the will of God) never

to go into the world again, but to spend her dayes in fellowship with God.

Though she were subject to passion, yet she was contented to sit down under any wrong that was done her, as being perswaded, that God would clear her innocence.

She gave the Minister, which she did apprehend to be the means (under God) of her conversion, no less then 50 l.

After she was converted, she did put out her children no more, but nursed them with her own breasts.

Being demanded by some friends, if her conscience did not testifie with her, that in the time of her health she had zealously sought after God, and carefully walked in his ways; to which she gave this answer, That her Chamber and her Closet, her Orchard and her Garden, her Turret and her Water-gate, even every corner in the house, could testifie, that she had alwayes most earnestly sought after God.

There was nothing, no not her own
I 3 chil.

children, that did move her to desire life.

When death, after above a years sore sickness and extremity of pain, seemed to draw near, she called the more earnestly to God in prayer, and as earnest she was for others to pray with her and for her: and so in great assurance, and faith and patience, she expired, when she was not full 27 years of age.

IV. *Dr. Usher, Archbishop of Armagh.*

When he was but 14 years old, he was preparing himself for the Sacrament, and (as alwayes afterward) upon the Saturday before, he went to a Brook-side, where he did meditate and bewail his sins.

His Father's intencion was to send him from *Ireland* to study the Law at the Inns of Court here; which being his Fathers pleasure, he assented unto: but his Father dying in 1598, he was at liberty, and devored himself to the study of Divinity. When

When he was 19 years old, he disputed with *Fitz Symonds* the Jesuite, *De Antichristo*, who afterward knowing more of him, would not call him Heretic, but *A catholicorum doctissimus*; that is, of such as are not Catholicks, the most learned.

Before he was 21 years of age, he was ordained Minister by his Uncle *Henry Usher*, Archbishop of *Armagh*, and Primate of *Ireland*.

The first Church-preferment he had, was to be Chancellor of *Dublin*.

At 27 years of age, he commenced Batchelor in Divinity; and five years after, Doctor of Divinity.

He was scandalized to King *James*, under the title of a Puritan; but this being (upon the King's discourse with him) cleared, was the occasion of his preferment to the Bishoprick of *Meath* there. The Motto of his Episcopal seal, was, *Va mihi, si non Evangelizavero*; which he continued also in the Seal of his Primacy.

In 1624. when he was 44. years of age, he was translated from *Meath*, and made Archbishop of *Armagh*, and Primate of *Ireland*.

Being come into *England*, he was chosen by the Wife of the Lord *Mordant* (afterward Earle of *Peterborow*) to defend her Religion against that of her Lords, which was Popish; where he prevailed against the Popish Priest that was chosen by the Lord *Mordant*, which drew his Lordship to the true Religion; and for which he was ever after, both loved and helped in those times of trouble, by the said Lady: there he lived 9 or 10 years, and there he dyed.

He did use Prayer (beside that in his Closet) four times a day; that is, at six in the morning, and eight in the evening with his Family, and then before dinner and supper in the Chappel.

By the disturbances of those times, he was brought very low; and then by Cardinal *Richlieu*, was invited to a large maintenance in *France*, with liberty to live

live where he pleased with the Protestants: so by the *Hollanders*, he was offered the place of *Honorius* Professor at *Leyden*, which had an ample stipend; but he refused both.

The last Sermon he preached, was in 1656. at *Hammersmith*.

March 20. 1656. he sickned at the Countess of *Peterborow's* house at *London*. He first, in the evening, complained of a pain like the *Sciatica* in his Hip. The next morning, the pain removed, and was much in his side: a Physician was sent for, who did what he conceived was fit for him; but it continuing, and his spirits decaying, he applied himself to Prayer.

Upon some abatement of the torture, he did piously advise those that were about him, to provide in their health to encounter death, that so they might then have nothing else to do but to die; of which, after a short time for settling of his worldly estate, he took great contentment to finde its approach.

In

In Prayer, he had at first the assistance of a godly Minister there present, but afterward he desired to be left to his own private.

The last words that he was heard to utter, in praying for the forgiveness of sins (which was not long before he died) were these: *But Lord, in special, I beseech thee forgive me my sins of omission.*

In the general, he had his wish and desire, which he was heard often to repeat; and it was, that he might die like *Mr. Perkins*, who expired as he was crying to God for mercy and forgiveness. So he went out of this world with much peace, heavenly joy, and spiritual consolation.

He was ever imployed in his Masters business, either in preaching, or reading, or studying, or writing, or else (of late, when his eye-sight failed him) in hearing others read to him. He was always; either resolving of doubts, or exhorting, or instructing, or giving godly counsel; and yet with this humble expression
(*Lord,*

(*Lord, forgive me my omissions*) did this holy man of God expire, in the 75 year of his age, in *Anno 1657.*

He was a man of a most exemplary moderation, humility, meekness, and ingenuity.

V. *Mr. Benjamin Rhodes.*

HE had been servant to the Countess of *Oxford*, and afterward to her noble Husband, the Earle of *Elgyn*, as Steward of their house.

God did deal graciously with him in his youth: for waiting on the Earle of *Oxford* in the Wars in *Holland*, he was active and valiant, till he was suddenly struck at the consideration, that he might be the author of his brothers death, and that but for a pecuniary stipend; and thereupon he quitted that employment, and came to wait upon the Countess as her Steward.

Now, the better to know him, he is to be considered in a fivefold relation;
1. As a Servant. 2. As a Husband. 3. As

a Parent. 4. As a Friend. 5. As a dutiful Son of the Church.

1. As a Servant, he shewed, 1. His skill, in the imployment he undertook. 2. His fidelity, in not mispending his time, nor misemploying the estate committed to his charge. 3. His diligence, in performing his trust to his uttermost endeavour. 4. His cheerful obedience to all commands, and that in love.

2. As a Husband, he was loving and tender, both able and apt to teach and instruct his Wife; he was free from all kinde of bitterness and passion.

3. As a Parent, his deportment toward his children was discreet and grave; he loved them, but not fondly; he was careful in their education, and especially toward the eldest, who (only of the two) was yet capable of it, as concerning the Sacrament.

4. As a Friend and fellow-servant, he was just and affable; and so beloved of all, and bewailed of all.

5. As a Christian, and a dutiful Son
of

of the Church, wherein he was not only commendable, but admirable, both in life and in death: In the communion of this Church, as he had received his Baptism, so he often professed, he was ready to lay down his life for it. As for the other Sacrament, he would have every man to be highly, and also habitually prepared; so, as if he should come into a Church where it was to be celebrated, he should be ready to joyn in it; he and his wife receiving it constantly every month. He was devout and frequent in Prayer; and sometimes would say, *If he should want an opportunity, he would be praying as he stood behinde his Lord.*

When he observed, that God by this last sickness gave him an effectual call out of this life, his zeal and devotion were doubled, so as to inflame the holy affections of all that stood about him.

Having received the Sacrament on the Sunday, a pious scruple did seize his thoughts, not to signe his Will on that day, till by the Minister he was satisfied.

He

He propounded the place of his burial; which shewed much of humility, duty and affection. There was at *Malden* in *Bedfordshire* a stately Monument erected by his Lord, the Earle of *Elgin*, in memory of his deceased Lady: *At the entrance into this place*, he said, *himself and his wife* (if she dyed, presaging her sickness to be also mortal) *might conveniently be laid together*, that such as should come to view that Monument, might tread upon her servants: yet adding, *That if it were not convenient*, he was not scrupulous, but requested to be interred in the open Church-yard; and that (to cross the received superstition) *on the North-side*.

He was in some trouble, that he had his accounts in no more readiness for such a surprize, till his noble Lord advised him, by no means to disorder his thoughts about any business of his.

Though he was alwayes confident of mercy, yet was he ever humble also, acknowledging himself the chief of sinners; and declaring still, that this his bold-

boldness sprang not from his own works, but from Christs merits.

When the Minister was to pray with him, he desired him, *not to intreat further continuance in this life, his heart was in Heaven.*

Finding himself almost spent with speaking, he desired to have matter of devotion to be administred to him: thereupon the Minister suggested to him divers seasonable expressions; as, *I desire to be dissolved, and to be with Christ; Lord Jesu, receive my spirit;* which with great alacrity he repeated after him.

So great was his patience, as to desire God to lay his hand more heavy upon him.

He was nothing startled in his assurance of the fruition of Christ, but cryed out every moment, almost, *I go to my Christ, I go to my God.*

He thought he should have died on Sunday (though 'twas Munday) and pleased himself, that he should go from a temporal to an eternal Sabbath.

When

When his voice failed him, still his hands held up, shewed that his heart was aloft, and that his God sustained him; and so he breathed out his pious soul into the hands of his blessed redeemer.

He sickned *July 24. 1657.* and departed the 3 of *Aug.*

VI. Mrs. *Anne Rhodes.*

He also was chief servant to the Countess of *Oxford*, and to her husband, the Earle of *Elgin*.

She was descended of the *Glovers*, even of that pious *Glover* in *Queen Maries* days; who ennobled his lineage, not only in receiving the blood of others, but by spending his own, for the testimony of the truth.

She did diligently attend upon her husband in the time of his sickness, so long as her strength continued; but at the last, she was forced to yield to the violence of her own sore distemper; where

where she soon perceived, that except some remedy were speedily found out, she could not long continue.

Growing weak, she sent several times for the Earl's Chaplen, and he as willingly came, and spake, and prayed oftentimes with her; and hath professed to receive no small support and comfort by those holy expressions that came from her.

Her husband was high in his assurance of enjoying of Christ; but it was not so with her; she was sadly tormented, and brought down almost to the gates of hell, with the sence and terror of her sins; so much, that those precious Cordials administred to her out of the Gospel, were sometimes scarce able to keep her from fainting.

But the Chaplen, who was much with her, doth affirm, that he had good ground and great reason to judge, that the Lord did hearken to the voice of her weeping; for her deep humiliation, her earnest invocation, her strong crying for

K

mercy,

mercy, her humble request, that her sins might be made known more fully to her; her justifying of God in all his dealings with her; her full resolution, if God shall recover her, to walk more strictly; her holy resignation to the will of the Lord, to do what he pleased with her: These are (he said) infallible evidences, that God, though he chastised her, and that very sore, yet he gave her not over to death, the second death.

As she drew nearer to the time of her departure, so did she grow better acquainted with the slights of Satan, and delusions of her own heart: so she complained to a religious Gentlewoman in the Family; *O the craft and subtilty of the devil, to make us believe, that this sin is nothing, and that sin is nothing; but now (said she) I finde it to be something!*

She was not only contented to live here, or to be gone from hence, as God should please; but ready also to entertain all other occurrences of divine providence, with a submissive heart.

There was care had, and some tenderness used, about the acquainting her with her husbands death; she apprehending them, did quickly make the question, *Is my Husband dead?* Said the Chaplen, *I hope if he be, you are willing to submit to the will of God.* *Yes,* said she, *with all my heart:* and added, *That should she hear of the death of her two Sons (that then were sent for) she could willingly submit to Gods good pleasure.*

When a Gentlewoman, a friend, did spirt some vinegar out of her mouth, to clear the air in the Chamber, *Spit some upon me* (said she) *for I deserve to be spit upon.* *I,* but (said the Chaplen) *think upon him, that for our sakes was spit upon.*

These and such like expressions of hers, did argue in her, both an humble and a contrite heart, which the Lord will not despise; and also, a quiet submitting to Gods correcting hand, and then a holy resignation, and a ready acceptance of such punishment as God

should think meet to lay upon her.

Further, to shew that God was gracious to her (notwithstanding the terrors that had been upon her) when the Chaplen wished her *to lift up her heart to God*, she presently replied, *I do, and the Lord hears me*; which came certainly from the comfortable testimony of the holy Spirit, which from a spirit of bondage, was now become to her a spirit of adoption.

The holy frame of her heart, and the bent of her soul, with a sence of spiritual things, may be judged by some letters to her Son, which are in print; and by the translation of the Psalms, and other essays of divine Poetry.

After some sharp conflicts with death, she did patiently and devoutly yield up her spirit into the hands of her gracious Lord, Christ Jesus.

She sickned the 28 of *July*, and dyed the 4 of *August*; and they were both of them buried in the same grave.

VII. Dr.

VII. *Dr. Harris his Life and Death.*

HE was born at broad *Campden* in *Gloucestershire*, about the year 1578. and lived till 1658. even fourscore years.

After he had been his time at the Free-schools in the Country, being by his Parents designed, either for Divinity or the Law, he was sent to *Oxford*; where following his studies, he took the degree of Batchelor of Arts.

Preparing himself for the Pulpit, not the Bar, he offered his first pains at *Chipping Campden*; where (though a great Town) a Bible could scarce be found, no, not at the Vicars house, without much search, being not seen some months before.

Upon a fearful plague at *Oxford*, the University was dissolved, and few Scholars left behinde: he durst not go home, lest he should not (by his Father) be suffered to return thither again, and whi-

ther else to go he knew not, till by a providence he was invited to Mr. *Doily's* house, five miles from *Oxford*; a Family of great piety.

Mr. *Prior*, the Incumbent there, was assisting to Mr. *Harris* in his studies; which he requited in assisting Mr. *Prior* (a godly man, but sickly) in his preaching for him.

By the removal of Mr. *Dod*, he was settled at *Hanwel*, not far off, where the people were very conformable; scarce a family, wherein Gods Name was not in some measure called upon; nor any that refused to be prepared by him for the Lords Supper.

Edge-hill-fight was about four miles from him upon the Lords day; he took it for a great mercy, that he heard not the least noise of it, till the publick work of the day was over; nor could he believe the report, till a souldier (besmeared with blood and powder) did witness it.

There happened to be quartered a
com-

company of souldiers, that were so given over to blaspheming and swearing, that he could not forbear using that Text, *Isa.* 5. 12. which in the handling did so nettle some of them, that they damned themselves to Hell if they did not shoot him, in case he preached any more upon that Text: but he went on the next day, when in his eye a souldier took his Carbine, and fumbled about the lock, as intending some mischief; but the Preacher conceiving it was only to disturb him, went on with his work, without any farther news of the souldier.

After this, by a *Scottish* Commander, with the treachery of some neighbours, he was inforced to shift for himself, and went to *London*.

From *London*, he (with four other Divines) was by the Parliament commanded to *Oxford*, then under suspension; and the Chancellor of *Oxford*, the Earle of *Pembroke*, coming to visit the University, he was made Dr. of Divi-

nity; which he had refused, had it not been the favour of his betters, as being not made thereby the better Scholar, or the better Preacher.

In continuance of time, when he had settled his affairs, and placed his children, he left himself almost nothing more to do, but to prepare himself and his wife (50 years married) for their graves; but now the Lord was pleased to exercise him anew.

His wife, that was religiously bred, frequent in holy duties, that seldom rose from her knees with dry eyes, was yet delivered up to Satans buffetting, to such horrors of minde, to such hellish temptations, as grieved every spectator. Upon this occasion, he often said, *The receiving of grace, the keeping of grace, the use of grace, is all from the Almighty God.* She complaining much and often, that she could finde no comfort; Oh, said he, *what an Idol do some people make of comfort, as if their comfort were their Christ!* But this cheering he had, that she was kept,

kept, 1. From blaspheming the highest, (so she styled God.) 2. From hurting any, in word or deed. 3. That this affliction did waken him, she being most conscientious and innocent. 4. It wrought in him a holy despair of all creature-comforts; for now he enjoyed neither wife, nor childe, nor friend, nor sleep, as formerly, only instant prayers are continued for her upon all occasions, which gives hopes, that the Lord may please to make the end comfortable, and the conquest glorious. So he sometimes said, *The difference is not great, whether comfort do come in death, or a while after death, seeing comfort will assuredly come to all that wait with faith and patience.*

After a long and laborious life, he comes now to a long and a painful sickness. In the Summer he began to droop; and when two friendly and learned Physicians (Dr. Bathurst and Dr. Willis) were sent for, he professed, *That he used means meerly in obedience; that he could be content to live, and durst die.* He said, *His*
Phy-

Physicians would lose of their known worth, having to deal with complicated diseases, which were seldom removed; and with old age, which was never cured.

His first encounter, was with a vehement Pleuretical pain in his left side; to that was joyned a Feaver, and also a great defluxion of Rheum, and oppression of his Lungs with flegme; and sometimes not without some fits of his old disease, the Stone and Strangury, which for some weeks wrought so upon him, as he was not able to speak much to those that visited him.

At his first sickening, being desired to admit of some good company, he said, *I am alone in company; it is all one to me, to be left alone, or to have friends about me: my work is now to arm myself for death; and I do apply myself, as I am able, for that great encounter:* And so he spent his whole time, in Meditation, Prayer and reading, especially the Psalms, and St. John's Gospel, where he took exceeding delight in the 10, 14, 15, 16, 17 Chapters.

And

And growing weaker, got others to read to him.

Still would he be exhorting his visitants and attendants to get faith above all; *It is your victory* (would he say) *your life, your peace, your crown, and the chiefest piece of your spiritual armour: however, get on all, go forth in the Lords might, and stand to the fight, and then shall the issue be glorious; only be sure not to forget to call in the help of your General; do all by him, and for his glory.*

On the Lord's day, he would not hinder any from publick duty, to do any thing about him; and when the Sermons were ended, he would say, *Come, what have ye now for me?* meaning, of repetition; to which he attended so diligently, as to sum up all the heads, and then say, *O what excellent truths are these! lay them up charily, ye will have need of them.*

Being asked where his comfort lay, he said, *In Christ, and in the free-grace of God:* and then added, *work, work apace;*
dear

dear friends, assure your selves, nothing will more trouble you, when ye come to die, then that ye have done no more for God, who hath done so much for you.

Being again asked, what they should do for him, he said. Do not only pray for me, but praise God also for his unspeakable mercy to me; especially, that in this my weakness, he hath kept Satan from me; and that I see the worth of a Christ, and do taste of the sweetness of Gods love more then ever.

Again, O how good is God! entertain good thoughts of him. So he concluded all prayers for him, with a loud Amen.

Upon Saturday-evening, he began to set himself to die; forbad all Cordials, gave his dying-blessing to his Son that was present; and calling for the 8th to the Romans, he entertained no more discourse with the sons of men.

Herein God was exceeding good to him, as a return of prayer: his breathings were easie and even, and his soul without the least motion or resistance of the body, did enter into rest, while we
below

below were entering upon the day of rest; for then did he begin a perpetual Sabbath in Heaven, when we begin ours on earth, that is, before one a clock on Sunday morning, 12 of *Decem.* 1658.

In all the Wills that he made, this Legacy was ever renewed; *Item, I bequeath to all my children, and my childrens children, to each of them a Bible, with this Inscription, None but Christ.*

VIII. *Mrs. Scots Life and Death.*

She was Daughter and Heir to Sir *Matthew Howland*, also Heir to her Uncle, Sir *John Howland*. She was first married to the Son and Heir of Sir *Walter Roberts* of *Kent*, when she was not 17 years old, and afterwardsto Mr. *Scot*, a worthy Justice of Peace in the same County.

She had Sir *Howland Roberts*, and two other Sons, with two Daughters: she was one of a choice spirit, of a marvellous sweet temper and disposition, of an amiable

amiable and a winning carriage, and of a religious and charitable conversation.

About 19 years of age, as she was riding on Hunting, she had a fall from her horse, and put her leg out of joynt; which was the happy occasion of her conversion: after this time she never hunted, scarce ever came on horse-back; and she writ it down in a book, among other experiences of Gods goodness, especially to her soul, resolving for the time to come, to walk constantly in Gods ways; which she made good.

Once going to the Sacrament, she had grievous temptations, as if she might live without Ordinances, and as if there were no necessity of them; but her faith fought against it, and she found sweet comfort and strength in the Sacrament; she received Christ, and gave her self up to him.

She writ in the foresaid book, the comforts she found in frequent Fasts and Sacraments; concluding with such words as these: *My God doth give me*
sweet

sweet experiences of the growth of grace in my soul, and all from the vertue of Christ's blood.

Again, This day I was at a Fast, and God came graciously in, and melted my heart, and made good his promise to me : They that wait on the Lord, shall renew their strength.

Again, she writ thus ; This day I did receive Jesus Christ in the Sacrament, and so came home rejoicing, and fully assured, that all my sins are pardoned; and that Christ may as well be pulled out of Heaven, as I be pulled from Christ.

Again, out of the same book : I kept a Fast by myself, to seek help from God, in a great straight that I was in ; for no power but his could help me out, and deliver me ; the Lord did in great mercy assist me. Afterward, I kept a Fast in private with others, about the same thing: my heart at first was out of frame, very heavy and perplexed; but God at length came in, and melted it, and made the duty very sweet to me.

Now, she thought the Ordinances could not be too often enjoyed ; and
when

when in Winter-time she could not use the Coach to her Country-Church, she would usually walk on foot, in all the rainy and tempestuous weather, that long and tedious, up-hill and down-hill way.

In *London*, she would be often, by seven of the clock in the morning, at the Lecture at *Christ-Church*, from *High-Holborn*, and there stay till the second Sermon was ended.

She had the grace, as well as the gift of Praying; which was both to admiration, and to satisfaction.

Every day, she had constantly in the Family (morning and evening) Prayer, with something also of the Word, and part of a Psalm sung: on the Lords day, morning-duties; after dinner, singing and praying; and at evening, repeating, singing and praying. She was indeed, a true sanctifier, and a spiritual observer of the Lords day, even to a thought, and would often bewail the liberty which too many Professors did
take

take on those dayes, to talk of civil, and sometimes of worldly things, without any remorse.

She never went abroad, but she first withdrew her self into her Closet, for some time to prayer; and the like when she returned home.

Such exceeding in-comes she had, at the Table of the Lord, the Lord so blessing that Ordinance to her, that she would often say, She could there fetch from the Lord, any mercy that she wanted; as direction in straights, support in troubles, power against sin, conquest over self, and grace to carry her on in the wayes of God.

Whilst her Father, Sir Matthew Howland, and her Uncle, Sir John Howland lived, she would often say, (foreseeing the same, as being their only Heir) She was afraid of too much of the world to come upon her, and to be an incumbrance to her.

As her life, so her death, was full of grace and comfort: The Lord did graciously strengthen her upon her bed of languishing; though she was walking

thorow the valley of death, she feared no evil; her God was with her, the Lord sustained her.

Though her pains and tortures were very great, there being applied to her Cupping-glasses with lancings; yet did the Lord put gladness in her heart, so as she would say, God hath been very good to me; Oh, how good is God! there hath not the least cloud interposed between God and my soul all this sickness, so as I shall go to my gracious God triumphing.

She would often say, O friends, how sweet and precious is Jesus Christ! And again, O friends, get an interest in Christ, and try your faith. To the servants and keepers (that helped to turn her in her bed; for in a few dayes, from Wednesday to Munday, she was by much pain become helpless) she said, I am very weak, but my God is very strong; and there is my comfort, he will lift me up. Oh, praise the Lord for his goodness.

Her eldest Daughter saying, Mother, I am going to Church, and to the Sacrament;

That

That is well, laid she, but I cannot go: Child, be sure to go in the strength of Christ, and do all your duties in his strength; and the Lord go with you.

She would often say, That she did never put on her best attire, but she had thoughts of claathing her self with the rich robe of Christ's righteousness, and decking her self with the jewels of his heavenly graces.

When her Steward came to ask her any domestick question, she would say, *Oh, do not trouble me with these things on the Sabbath day.* Such was her happy mistake, she thought all the time of her sickness was a Sabbath; and indeed so it was, the Law of the Sabbath was written upon her heart; every day was more and more a Sabbath with her, as she drew neerer her end, as she drew neerer to that rest which remains for ever, into which she expired, and in which she now triumpheth, with him whom her soul loved, and with the spirits of just men made perfect, and with the Angels of God, to all eternity, Dec. 1658. *Thanks be to God for his mercy.* L 2 The

The Preacher at her Funeral, from *Prov.* 31. 29. speaking of her unparalleled goodness; did number up 10 several excellencies that did shine in her; 1. Was her *knowledge*, as being eminently versed in the methods of grace, and in the mysteries of godliness. 2. Was her *wisdom*, by which she brought down all her heavenly principles into practice. 3. Was her *humility*: her knowledge did not puff her up; her head was not so high, but her heart lay as low. 4. Was her *meekness*; she would not provoke any; nor easily be provoked by any; she was most fearful to give offence, most free to forgive it. 5. Was her *mercy*; the love of Christ to her, had melted her all into compassion, compassion to the bodies of poor creatures, and compassion to the souls of all. 6. Was her conscientious attending on the *Ordinances*, the *Word*, the *Sacraments*, *Fasts*, *Prayer*, &c. 7. Was her *stability* in *judgement*, being a well-bottomed Christian. 8. She was not a censorious Christian. 9. She was of a sweet and cheerful spirit.

Spirit, among crosses and tryals. 10. She was very good in her *relations*; never Mother had a better childe, never child had a better Mother; never servants had a better governour, never friends a better friend; she did fill all her relations with wisdom and fidelity.

So with gladness and rejoycing, was she carried to enter into the Kings Palace, into the joy of her Lord; where there is fulness of that joy, and pleasures for evermore. *Amen.*

IX. Monsieur du Moulins *Life and Death.*

HE was Minister of Gods Word, and Professor of Divinity at Sedan in France; and being 90 years old, died there, *March 10. 1658.*

During his whole life, he was much given to devotion; but about 3 years and an half since, he had a fall from a horse, after which he had no health, and yet performed his charge constantly in the Church, and in the Schools, or else privately in Meditation, or in Prayer.

Feb. 26. 1658. he awaked in the morning very ill, but being helped into the Pulpit, he from Psal. 118. 9. preached as it were, his own Funeral Sermon; and giving an account to his Hearers of his faith and hope, he took his leave of them, as if he knew that to be the last time (as it was) that he should preach to them.

28. It being also a Sermon-day, he desired his Colleagues to remember him in the Prayers of the Church. After the Sermon, much company came to him, to bid him farewell, and to receive his blessing; some had encouragement from him, and some had admonition.

Taking his leave of his Colleagues (for he was thought to be near his end) he said, Fare ye well, my Masters; I do not doubt, but ye will carefully look to the conduct of the Flock that is committed to you. One of them said; The Lord grant, that we may imitate you; you have done good service, and your labours will live when you are gone. He replied, Ah, Sir, you know not how much

much you grieve me, by saying so; I am conscious to my self, that I have neglected my duty in many things, that I have many wayes offended my God; yet I must say, that I have loved his holy truth, and do hope in his mercy: he is my Father and my God, and Jesus Christ is my Saviour; whosoever believes on him shall not perish. Then he added: Thou hast led me, and taught me from my youth: O Lord, forsake me not in the last period of my life; have mercy upon me, O God; O my Father, have mercy upon me; O Lord, hear me, help me, and save me, O my God.

He said, I have been grieved for the afflictions of the Church; O Lord, purge and purifie her from all kinde of scandal; let her be blessed, and let not the adversaries of the truth triumph over her for ever.

Once coming out of a strong and sore fit (being a burning Feaver) he said, O my God, how weary, how tyred am I! when shall I rest in thy bosome, in thy everlasting arms? when shall I be filled with thy hid treasures? when shall I drink of the rivers of thy pleasures? I am unworthy of it, I

confess, O Lord; but thou art glorified by doing good to the unworthy. It is not for them that are whole, but for them that are sick, that thy beloved Son (the great Physician of souls) was sent into the world; whosoever believe in him, are passed from death to life.

Being asked by one of the many friends that were about him, Whether he did not perfectly hope in the grace of God that was presented to him, he said, I do hope, not perfectly, yet as much as I am able.

The first four dayes of his sickness, he was both day and night (with little intermission) either in good discourse or in praying; but the six last dayes, he was much in a deep slumber, though he did strive earnestly against it; and sometimes would say, Stir me, prick me, for I should now watch; it is not a time now to sleep, but to die. O great God, abandon me not to my infirmities, but so preserve and keep up my spirit, that I may glorifie thee, even when I am dying. For a whole day he

he was ever and anon saying, *The Word was made flesh.*

Being well awake, a friend asked if he did lift up his heart to God; O yes, said he, *I do it incessantly, and God is gracious to me.*

Sometimes he (feeling of his pulse) would say, *O what a grief is this, I cannot die: O good God, have mercy upon me; set my soul free, shorten the dayes of my combat, if it be thy blessed will.*

The two last dayes did add to his burning Feaver, and to his deadly slumber, contracting of the sinews, and convulsions; every hour was thought to be his last; but about midnight he opened his eyes, saying, *I shall soon be eased; I am going to my Father, and to my God; he hath heard me indeed. And a while after: I go to him with confidence; for he hath arrayed me with his robe.*

Being raised to a rapture not to be expressed, he said; *I see him; and (with an acclamation of joy) Oh, how beautiful he is! And then (putting some by with his hand)*

hand) *I renounce all worldly, all earthly affections; I will no more love any thing but thee, O God, who dost alone possess me.* In this rapture, his eyes were clear and sparkling, his mouth open and panting after the living God, his arms were stretched out toward Heaven, and his body striving wonderfully to rise, as it were, to meet and embrace that beautiful object of his love; so as all his friends did wish and pray, that God would receive him in that happy instant; but his time was not yet come.

The next day, toward evening, the assistants perceiving certain signes of approaching death, did double their endeavours to comfort and strengthen him: he understood every thing that was said to him, and shewed most holy elevations in his prayers, and in these words did give them thanks that prayed with him; *The Lord hear you; the Lord bless you, for all your labour of love to my poor soul.*

When he did hear the glory at hand extolled in some emphatical sentences

of

of Scripture, he returned into his former raptures, and once more pronounced those words of the Psalmist, *Psal. 17. 1. I shall be satisfied when I awake with thy likeness.* And twice or thrice had these words; *Come, Lord Jesus, come.* And as the last time, that Text which he loved so much, *Joh. 3. 16. God so loved the world, &c.* and then concluded thus: *Lord Jesus, receive my spirit.*

To him that comforted him with these words, *Sir, you shall soon see your Redeemer with those eyes of yours,* he said, with an effort, laying his hand over his heart, *I do steadfastly believe it.* This was the last intelligible saying that he did pronounce; yet did he make several offers, and great indeavours to be understood, and was a quarter of an hour, with much fervent affection, speaking; but the flegme that filled his throat and palate, hindered him.

His friends making their last prayer with him, he did perpetually lift up his eyes and his hands towards Heaven, though

though he was not able to utter a word.

Some moments after, he did quietly give up the Ghost, dying with peace, and joy, and comfort, which was very visible in his face: And this was half an hour after midnight, even Sunday morning, when he was going to keep an everlasting Sabbath in the highest Heavens. So all did bless the Name of the Lord.

X. *Mr. Crook's Life and Death.*

HE was born at *Waldingfield* in *Suff.* in the year 1574. son to *Dr. Thomas Crook*, sometimes Preacher at *Grays-Inn* in *London*, and dyed in 1649.

From Merchant-Taylors School in *London*, he went to *Cambridge*; & being in *Pembroke-Hall* a while, he was admitted Fellow in *Emanuel-Colledge*, and grew to be well skilled in the *Greek*, *Hebrew*, and *Arabick* tongues, as also in *Italian*, *French*, and *Spanish*.

He gave several Books to the University

city-Library, as also to the Libraries of *Pembroke-Hall*, and *Emanuel-Colledge*.

He did usually preach three times a week: and though by his profound judgement and faithful memory, he could dexterously dispatch that with little labour, which cost others much; yet, he often professed, with rejoycing, that he never durst serve God with that which cost him but little.

He did practise what he preached; and his *Motto* was, *Impendam, & Expendam; I will spend, and be spent, for the glory of God*; accordingly he never gave over studying and preaching, till all his strength of body failed him: And expecting death, he oftentimes did Preach, as it were, his own Funeral-Sermon.

It was his care to discover to his People, the divine authority, the purity, and the sufficiency of the Scriptures, the Decalogue, the Articles of Faith, the Lord's Prayer, the Sacraments, God in Trinity, his Decrees, the Creation and Providence, the Fall, Sin, Christ, the New-Covenant, the Mediator, Gospel-faith, Vocation, Regeneration, Justification, Adoption, Sanctification, and Glorification; the Church, the last Judgement, the Christian warfare, &c.

When his Preaching-day, *Jan. 17.* happened, being his birth-day; he alwayes noted his
years,

years, with this penitential close; *God be merciful to me, a sinner.*

His divine spirit of Prayer seemed to excel all other his excellencies; therein he was full of penitent, unbowelling confessions, of earnest deprecations, petitions, pantings and sighings after God and his grace; of mighty Arguments, by which he used to set all home; of feeling, thanksgivings, and divine raptures, carrying up his soul to Heaven.

If any Christians came to him for resolutions in cases of conscience, for counsel in straits, for comfort in spiritual desertions, for healing of a wounded spirit, he wisely and compassionately administered to their several occasions; so as they went from him, both satisfied and comforted.

He was never weary of his Lords work; his behaviour was pious; he was grave without austerity, pleasant without levity, courteous without dissembling; he did love useful discourses, but abhorred froth and babling; he was a great Master of his own passions and affections, a great admirer of learning and piety in others, though far beneath himself; he conversed more with heaven than with earth.

Sickness at last seized upon him, and it was full of biting pains, which he bare with much patience; his only grief was, that God had ta-

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ken him off from his labour, which was his life, and his joy: if he were weary in work, yet was he never weary of work; his spirit was still willing, though the flesh was weak. And now, when he saw no more ability for labour, he did account it superfluous to live; & so did not only cheerfully yield, but patiently desire to die.

After, that he had in himself received the sentence of approaching death, he desired his friends not to pray for life; but for faith, for patience, for repentance, and for joy in the holy Ghost. His godly friends continuing with him, and blessing God for him, he would often say, *alas, I am nothing but a mote*, as being troubled at the increasing decays of nature; whereby he was disabled to do any more work for his Lord and Master.

Some of his last words were these; *Lord, cast me down as low as Hell in repentance; but then by a lively faith, raise me up to the highest Heavens, in an humble holy confidence of thy salvation.*

This day seven night (said he) will be the day on which we have remembred Christs nativity, I shall scarce live to see it; but, for me also was that Child born, unto me also was that Son given, who is Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace.

He is now come to the end of his labours, and to the beginning of his rest; his work was with

with God, & his reward shall be from his God. And thus did set this bright occidental Star, upon the day of the Lords Nativity, being the 75 year of his age. He had been a Preacher 47 years, even to above 7000 Sermons.

As he was full of dayes, so was he full of grace, and full of peace, and full of assurance; yea, he was full of the truest honour, for his worth and works sake, in the hearts of all that feared God. His memory shall be blessed, and his name shall be a sweet perfume to posterity.

So let us leave this happy Brother of ours in the bed of Honour, until the joyful morning of the blessed Resurrection of the just.

Blessed be the Name of the Lord

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F I N I S.

This was finished about the first of May, which was the day of my Nativity, and now the seventieth year of my age, and of our Redemption, 1664.





